

# SPIRIT OF MISSIONS.

## BOARD OF MANAGERS

OF THE

DOMESTIC AND FOREIGN MISSIONARY SOCIETY

OF THE

## Protestant Episcopal Church in the U. S. of America.

All the Bishops of the Church, members *ex officio*,  
The Treasurers of the Domestic and Foreign Committees, *ex officio*,  
And the following elected Members:

Rev. H. Dyer, D.D.

Rev.

Rev. E. A. Hoffman, D.D.

Rev. William N. McVickar, D.D.

Rev. J. Livingston Reese, D.D.

Rev. J. H. Eccleston, D.D.

Rev. Thomas F. Davies, D.D.

Rev. James Saul, D.D.

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Rev. Jacob S. Shipman, D.D., D.C.L.

Rev. William S. Langford, D.D.

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Rev. Charles H. Hall, D.D.

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Mr.

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Mr. R. Fulton Cutting.

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Mr. Alfred Mills.

REV. JOSHUA KIMBER, *Secretary of the Board.*

REV. GEORGE F. FLICHTNER, *Secretary.*

MR. WM. BAYARD CUTTING, *Treasurer.*

FOR DOMESTIC MISSIONS,

22 Bible House, N. Y.

REV. JOSHUA KIMBER, *Secretary.*

MR. JAMES M. BROWN, *Treasurer.*

FOR FOREIGN MISSIONS,

23 Bible House, N. Y.

STATED MEETINGS.—In the City of New York, at 2 o'clock P.M., on the second Tuesday of December, March, June, and September.

## AUGUST, 1883.

### THE GENERAL SECRETARY.

THE REV. WILLIAM S. LANGFORD, D.D., has indicated his intention of accepting the election, and his formal acceptance is expected in a few days. He purposes to enter upon the duties of the office of General Secretary of the Board of Managers upon the first day of September.

### ACKNOWLEDGMENTS.

#### GENERAL OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums from June 1st to July 1st, 1883.

\* Lenten and Easter Offerings.

#### ALBANY.

Albany—All Saints' Cathedral, Mrs. Norton,  
for Miss Carter's travelling expenses..... 5 00  
Amsterdam—St. Ann's..... 10 34  
Ballston—Christ Church..... 32 40  
Plattsburgh—Trinity Church..... 6 09

53 83

#### CENTRAL PENNSYLVANIA.

Churchtown—Bangor Church S. S.\*..... 3 07

#### CONNECTICUT.

Hartford—St. John's S. S..... 2 13

#### DELAWARE.

Wilmington—Mr. Horace Burr..... 10 00

#### EASTON.

Kent Co.—Chester Parish, Emmanuel Church 9 95

#### FOND DU LAC.

Oneida—Hobart Church..... 2 83

#### INDIANA.

Delphi—St. Mary's, for Miss Carter's travelling expenses..... 2 00

#### LONG ISLAND.

Islip—Emmanuel Church, through Wo. Aux.. 13 47

Jamaica—Grace..... 41 54

55 01

<b>MAINE.</b>			
Brunswick—St. Paul's.....	1 55	St. Sauveur's S. S.*.....	12 25
Portland—St. Luke's Cathedral.....	30 00	Pottstown—Christ Church S. S.*.....	29 00
	31 55	Yardleyville—St. Andrew's S. S.*.....	2 50
<b>MARYLAND.</b>			462 37
Baltimore—All Saints'.....	26 33	<b>QUINCY.</b>	
St. Mary the Virgin.....	16 00	Farmington—"Mrs. M. W. B.".....	2 00
Baltimore Co.—Huntingdon, St. John's.....	12 97	Peoria—"M. G.".....	10 00
Howard Co.—Queen Caroline Parish, Christ Church.....	3 00		12 00
Prince George Co.—St. Matthew's Parish.....	13 00	<b>RHODE ISLAND.</b>	
Washington (D. C.)—Mr. G. B. Towles.....	5 00	Middletown—Holy Cross, "A Communicant".....	10 00
	76 30	<b>SOUTH CAROLINA.</b>	
<b>MASSACHUSETTS.</b>		Ridgeway—St. Stephen's.....	2 00
Fitchburg—Christ Church, "A Member," through Wo. Aux.....	15 00	<b>SOUTHERN OHIO.</b>	
Marblehead—St. Michael's.....	11 50	Cincinnati (College Hill)—Grace, for Miss Carter's travelling expenses.....	1 75
Worcester—All Saints'.....	180 00	St. Paul's, through Wo. Aux., for Miss Carter's travelling expenses.....	2 00
	206 50	(Avondale)—Miss L. Halstead.....	5 00
<b>MICHIGAN.</b>		Winton Place—St. Stephen's Mission.....	26 47
Port Huron—Grace.....	40 00	Zanesville—St. James', for Miss Carter's travelling expenses.....	1 75
<b>MISSISSIPPI.</b>			36 97
Oxford—St. Peter's.....	5 00	<b>VERMONT.</b>	
Pass Christian—Trinity Church.....	5 05	Arlington—St. James'.....	6 50
Port Gibson—St. James'.....	3 75	Burlington—St. Paul's.....	97 06
Raymond—St. Mark's.....	1 50	Cambridge—Holy Apostles'.....	2 22
	15 30	Castleton—Mission.....	25
<b>NEW HAMPSHIRE.</b>		East Berkshire—Calvary.....	2 67
Wolfboro Junction—St. John Baptist.....	2 00	Enosburgh—Christ Church.....	3 54
<b>NEW JERSEY.</b>		Enosburgh Falls—St. Matthew's.....	2 45
Mount Holly—Trinity Church, Whitsun-day Offering.....	25 00	Fair Haven—St. Luke's.....	27
<b>NEW YORK.</b>		Fairfax—Christ Church.....	1 87
Matteawan—Miss Van Rensselaer, for Miss Carter's travelling expenses.....	2 00	Fairfield—Trinity Church.....	3 21
New York (Harlem)—Church of the Holy Trinity.....	13 55	Hydeville—St. James'.....	83
St. Thomas'.....	10 00	Island Pond—Christ Church.....	9 00
St. Luke's Hospital.....	47 75	Manchester (Factory Point)—Zion.....	6 42
Nyack—Grace.....	50 00	Milton—Trinity Church.....	1 55
Sing Sing—Trinity Church.....	58 45	Montgomery—Union Church.....	4 94
Westchester—St. Peter's, through Wo. Aux., for travelling expenses of Secretary.....	1 50	Northfield—St. Mary's, of which for Indians, \$1.50.....	7 92
	183 25	Northfield—Mr. and Mrs. G. B. B. Denny.....	5 00
<b>NORTH CAROLINA.</b>		Richford—St. Ann's.....	1 28
Raleigh—St. Mary's, "two friends," through Wo. Aux.....	2 00	Royalton—St. Paul's.....	8 00
<b>NORTHERN CALIFORNIA.</b>		Rutland—Trinity Church.....	29 40
Anaheim—St. Michael's.....	3 00	Shelburne—Trinity Church.....	4 82
<b>OHIO.</b>		Sheldon—Grace.....	8 54
Cuyahoga Falls—St. John's S. S.*.....	14 00	West Rutland—Grace.....	1 22
Toledo—Grace.....	14 20	Windsor—St. Paul's.....	3 74
	28 20	Winoski—Trinity Church.....	1 30
<b>PENNSYLVANIA.</b>			214 00
Coatesville—Trinity Church S. S.*.....	40 80	<b>VIRGINIA.</b>	
Jenkintown—Church of Our Saviour.....	60 70	Westmoreland Co.—Washington Parish.....	5 00
Marcus Hook—St. Martin's S. S.*.....	30 14	<b>WESTERN MICHIGAN.</b>	
Newtown—St. Luke's S. S.*.....	10 00	Hastings—Emmanuel Church.....	8 15
Philadelphia—Atonement S. S.*.....	90 12	<b>WESTERN NEW YORK.</b>	
Covenant S. S.*.....	25 00	Olean—St. Stephen's S. S.*.....	15 25
Evangelist's S. S.*.....	90 65	<b>WEST VIRGINIA.</b>	
Church of the Good Shepherd S. S.*.....	5 00	Parkersburg—Trinity Church.....	16 70
(Port Richmond)—Church of the Messiah S. S.*.....	15 00	<b>MISCELLANEOUS.</b>	
St. Jude's S. S.*.....	20 00	"M. E. M.".....	10 00
St. Matthew's S. S.*.....	31 21	Cash.....	2 00
			12 00
		†Receipts for the month.....	1,546 36
		Amount previously acknowledged.....	10,698 80
		Total receipts since September 1st, 1884.....	\$12,245 16

† Divided equally (when not otherwise designated) between Domestic and Foreign Missions, and included in total receipts, pages 427 and 450.



# DOMESTIC DEPARTMENT.

## Committee for Domestic Missions.

The Rt. Rev. A. N. LITTLEJOHN, D.D., LL.D., *Chairman.*

Rev. William N. McVickar, D.D.,  
" J. L. Reese, D.D.,  
" T. F. Davies, D.D.,  
" James Saul, D.D.,  
" W. S. Langford, D.D.,  
" C. E. Swope, D.D.,  
" William R. Huntington, D.D.

Rev. GEORGE F. FLICHTNER, *Secretary*,  
22 Bible House, New York.

Mr.  
" Benjamin Stark,  
" W. G. Low,  
" H. P. Baldwin,  
" John A. King,  
" Wm. Bayard Cutting,  
" Alfred Mills.

Mr. WM. BAYARD CUTTING, *Treasurer*,  
22 Bible House, New York.

## Form of a Bequest to Domestic Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions*.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People*.....

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AUGUST, 1885.

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## LEAFLETS ON DOMESTIC MISSIONS FOR DISTRIBUTION.

COPIES of the following leaflets will be supplied gratuitously, in any number, upon application. In ordering them, please ask for—copies of Leaflet—, designating it by the capital letter prefixed.

- (B.) The Oregon Mission. By Bishop Morris.
- (C.) The Negro Problem, by Bishop Thompson; and, Facts concerning the Work among the Colored People.
- (D.) The Indian Deacons at White Earth. By the Rev. J. A. Gilfillan.
- (E.) The Nebraska Mission. By Bishop Clarkson.
- (F.) The Colorado Mission. By Bishop Spalding.
- (G.) The Utah and Idaho Mission. By Bishop Tuttle.
- (H.) How to Avoid a Debt in Domestic Missions. (1884.)
- (I.) The Nevada Mission. By Bishop Whitaker.
- (J.) The South Dakota Mission. By Bishop Hare (in preparation).
- (L.) The Northern Texas Mission. By Bishop Garrett.
- (M.) The Western Texas Mission. By Bishop Elliott.
- (N.) The Montana Mission. By Bishop Brewer.
- (O.) Our Domestic Missions. A Children's Leaflet.
- (P.) The Northern California Mission. By Bishop Wingfield.
- (Q.) Colored Mission Work in Virginia (with map).
- (R.) Colored Mission Work in South Carolina (with map).
- (S.) Shall our Missions be Contracted?

We should esteem it a favor if our brethren of the Clergy would send for these leaflets in large quantities and make a special effort to distribute them through their parishes.

## WESTERN TEXAS.

*(Continued from the July number.)*

IN what remains to be said the subject must be treated, in order to avoid prolixity, by points as they have been grouped for missionary work.

In the southeastern part of the field there were a number of stations that in the autumn of 1875 seemed in a most unpromising condition. These places comprised a diocese in themselves, and were *Indianola*, *Victoria*, *Cuero*, *Goliad*, *Port Lavaca*, and *Chocolate Bayou*.

The great misfortune had fallen upon *Indianola* of a break between Rector and people, and that had existed for two years. There was a beautiful church in a place numbering two thousand souls, where Sunday after Sunday the Rector read the Service to his own family. In September, 1875, as we have seen, the church, rectory, with the Rector and his family, were swept out to sea. At the same time *Indianola* was almost destroyed—population and trade forsook it, and from a most flourishing seaport, with many churches, there were long periods during the last ten years when our Missionaries maintained the only Services.

The troubles at *Indianola* had affected more or less all the points named except *Goliad*. Our people were scattered and disheartened. Storm, and dissension, and loss of trade had for the time prostrated our operations. Twelve miles above *Indianola* was *Port Lavaca*, once the most thriving seaport, *Galveston* excepted, in *Texas*—with a great wagon trade that extended three and four hundred miles into the interior. A railway was constructed into the country above, but as *Port Lavaca* was the point of embarkation, while damaged, it was still conducting an admirable traffic. But it suffered at the hands of the railways—one day they took up the track to *Lavaca* and laid it to *Indianola*. Merchants, lawyers, doctors, clergymen, and trade hastened away—*Port Lavaca* was struck by paralysis. Our Missionary has been the only clergyman who for eight years has officiated regularly at this point. It has been our privilege to minister to the remaining inhabitants in the decadence of *Indianola* and *Port Lavaca*, and blessed has been the reward. Some who in the days of prosperity would not listen to the message of God have come to consider

it. I believe the best work spiritually ever accomplished at these points (*Indianola* and *Port Lavaca*), has come to pass under the ministrations of the Rev. Messrs. Starr and Cabaniss, who have occupied this field successively since 1877. I am quite sure that the Word of God was never of such effect while there were comely church buildings at these points, as after trade had deserted *Lavaca*, and *Indianola* had been struck by cyclone. And the Church working among these disheartened and abandoned people has been blessed to them, and the lesson has been taught her of God, not to run too eagerly after new places, to the neglect of the nooks and corners that seem deserted by the spirit of progress. Continued labor at such points brings before the people the Christ-like character of the work that "comforts the waste places." The Beloved Disciple tells us that when the disciples went away from the empty sepulchre, back to where their fellows were assembled, *Mary Magdalene remained behind*, and saw the LORD. My experience has been that the bustle and hurry of new towns is not where the best work is accomplished spiritually. Lots are procured and churches built, and the effect upon *other* property duly estimated—it has not been so much for God's glory, as for the glory of the rising city, that is bidding against some rival for population, popularity, and advance in real estate. Better spiritual results are often found in less progressive places—it is blessed oftentimes "to remain behind."

## AT CUERO

I found upon my first visitation the frame of the church that had been erected at *Lavaca*. It was a very plain structure, the weather-boarding being upright, unplanned boards, battened, *California* style. It was unceiled, and yet, rough and unfinished as it was, it was the only church of any description in *Cuero*. When *Port Lavaca* succumbed, as we have seen, Bishop Gregg, upon the application of the wardens and vestrymen, gave consent to the transfer of this building to *Cuero*. There was no Missionary in charge, but a faithful layman, Mr. C. C. Howerton, maintained a Sunday-school, *the only one in the place*. In the beginning of 1875 *Cuero* was a town given up



to the feud between two factions. In the fighting more than thirty persons were slain, and travelling after nightfall was dangerous. Driven to desperation by the tyranny of these guerillas, the good citizens formed a Committee for Public Safety, and by the constant menace of arms kept the peace. It was in such a stormy period that the Christian brother, but now mentioned, gathered Sunday after Sunday the children of the town, and amid scenes of bloodshed and the recitals of crime, opened unto them the Scriptures and spake unto them of CHRIST. It was a noble, consistent, and lovely witness in those dark days. About the beginning of 1876 Judge H. C. Pleasants was elected Judge of the District Court, and at the imminent peril of his life, succeeded in bringing the ringleaders of the disorders to justice. In 1877 the Rev. F. R. Starr took charge of Cuero as one of his many stations (the others are mentioned above), giving them Services once a month. At that time there were fifteen communicants and the shell of a church, but with the witness of the Sunday-school for the Gospel. During six years' faithful ministrations, the congregation increased and the church was painted, ceiled, pews put in and lot fenced. When he resigned two years since, the communicants numbered 38 and the Sunday-school scholars 80. Since that time the Rev. Charles E. Cabaniss has been the Rector, and the parish is in a most flourishing condition, having Services two Sundays during the month. This year he reports 16 confirmations and 59 communicants. The Sunday-school numbers 70, although at present there are four other Sunday-schools in the place.

It is with a pardonable pride that I add that Judge Pleasants, who rid the county of the assassins who terrorized it, is at this time the senior warden; and Mr. C. C. Howerton, the Sunday-school superintendent during the days of bloodshed, when he taught the children and ably assisted in controlling the lawless, is the junior warden of Grace Church, Cuero.

Twenty-eight miles southwest of Cuero is the town of

#### GOLIAD,

memorable in Texas history for the massacre of Col. Fannin's command, upon Palm Sunday, 1836. After a thoroughly negotiated surrender the troops were marched out in squads and shot. The ruins of La Bahia, the

Franciscan Mission in which they were imprisoned previous to their assassination, remind the passer-by of the perfidy of the occasion, and the punishment that followed swiftly.

Here in 1861 there was a Mission under the Rev. W. R. Richardson, at present Dean of St. Mark's Cathedral, San Antonio. The troublous times of the civil war prevented any attempt at building. In 1875 the report to Convocation from Goliad showed 2 baptisms (by the Bishop), 1 confirmation, 18 communicants, no Sunday-school and no church. In 1877 the Rev. F. R. Starr began his labors, visiting this point one Sunday in the month. In 1882, under his able financial management, St. Stephen's Church was built, the Bishop having been able to promise the congregation \$400 from the Society of the Double Temple, New York. Their liberality furnished the impulse upon which locally \$2,100 was raised. This was the first gift of this noble Society; as we have seen in the case of Christ Church, Laredo, their liberality continued and has been a great blessing to the district. In 1883 the Rev. Mr. Starr was able to report (only visiting the parish once a month) baptisms 5, confirmations 7, communicants 16, Sunday-school scholars 50, and a church valued at \$2,600. For two years the Rev. Mr. Cabaniss has been in charge, and at the Convocation just over (May, 1885), reported for the year 11 confirmations and 37 communicants. Just after Convocation St. Stephen's was consecrated and there were three additional confirmations, making the number for the year 14. The great charge formerly occupied by Mr. Starr has been divided, and Mr. Cabaniss is now Rector of Grace Church, Cuero, and St. Stephen's, Goliad, officiating twice each month at the points in his cure. Twenty-eight miles east of Goliad is the town of

#### VICTORIA.

In 1875 I found here the Rev. Mr. Carrington, Deacon, who had at much outlay of time and personal labor, put up a frame building. Mr. Carrington did at the time all that he could. The lot was unfortunately situated and the building never finished. The Rev. Mr. Starr constantly lamented the inadequacy of our equipment at Victoria. It was certainly a most serious hindrance to our progress. In 1875 there were 22 communicants and 15 Sunday-



school scholars reported. At the time of Mr. Starr's last report in 1883, there were 27 communicants and 45 Sunday-school scholars. Two years ago, when Mr. Cabaniss succeeded to the charge of the Mission, it was decided to sell the unfinished wooden building and erect a suitable church in a better locality. Decidedly the best lot in Victoria for such purpose has been purchased, and plans for the new church are in course of preparation. The Mission having been divided, Victoria becomes the centre of the second group and we are anxiously looking

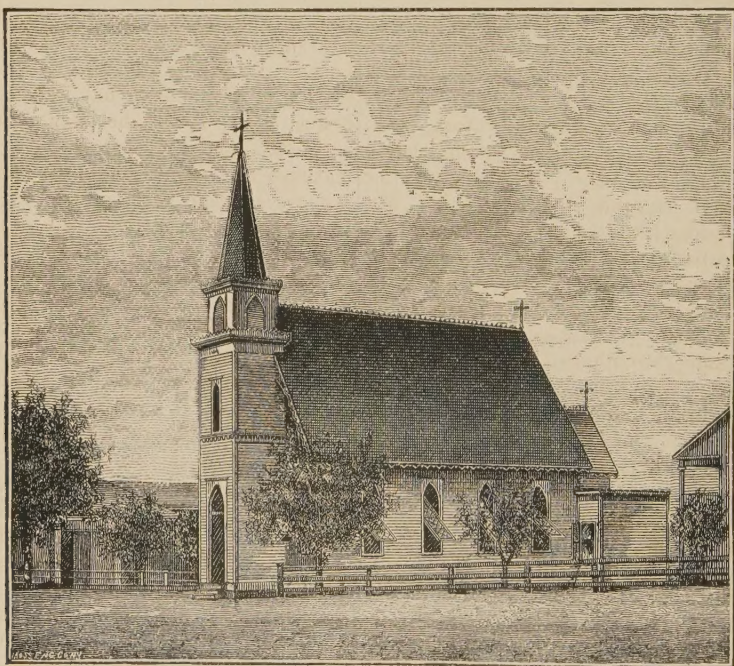
The last report shows 21 communicants and 26 Sunday-school scholars.

In this Mission is also

EDNA,

the new county seat of Jackson County. Services have been held here for eighteen months during week-days, and 11 communicants, 4 baptisms, and 4 confirmations reported in May to Convocation.

Thirty miles north of Cuero is the town of GONZALES; with it Luling, Lockhart, and San Marcos were at one time associated in Mis-



ST. STEPHEN'S CHURCH, GOLIAD, WESTERN TEXAS.

for a Rector. The report for this year shows 40 communicants and 30 Sunday-school scholars.

At

CHOCOLATE BAYOU,

twelve years ago, there was put up St. Paul's-on-the-Prairie, a neighborhood church, a faithful and isolated witness that has been maintained by the monthly visits of our Missionaries (always on a week-day); and every Sunday, Service and a sermon is read by Mr. Charles Brett, a devoted and earnest servant of our LORD JESUS CHRIST.

Mission work. In 1875 there were reported 18 communicants, at least half of them living in the country; there was no church lot, or organization. A Service once a month held in the court-house or a borrowed church is not of a life-giving character; a resurrection under such circumstances must be due to some vigorous spiritual presence. So it proved. Two Missionaries labored here in vain—nothing seemed gained. But the power of the Spirit was about to be manifested. In 1878 two ladies of the congregation asked what help might be expected



from the Bishop. A sum was named and they began work. At this time the Rev. N. B. Fuller was placed in charge of that congeries of stations comprising the places named above. In a year the ladies had accumulated \$1,000; the Bishop sent \$400; a lot was procured, a church built and paid for. Two members of the congregation, one the senior warden, with their own hands fenced the large lots, and in April, 1881, it was consecrated. That next year 24 persons were presented for Confirmation, not immigrants, for there was very little immigration (at that time Gonzales was not on a railway, but in the melancholy condition of being just twelve miles away, and the people passed by), but most of them were substantial people of the place; the communicants ran up to 48, and at this time they are building a rectory, only \$100 having been subscribed by the Bishop and so far only \$25 of it paid. The people have secured the services of Mr. Fuller for four Sundays in the month and a most excellent work is being done. The history of the rise of the church in Gonzales is one of the most remarkable in the experience of this field; it has been but glanced at. A handsome contribution to the bell came from Miss Cole's Bible-class of St. John's Church, Philadelphia, and in all respects it may be said the parish is completely equipped. For the present year 3 confirmations, 48 communicants, and 42 Sunday-school scholars are reported.

Twenty miles north of Gonzales, and formerly a part of the same Mission, is

#### LULING.

The first Service of the Church ever held at this point was on Sunday, December 20th, 1874. It was the first opportunity I had after my consecration of officiating in the Missionary District of Western Texas. Luling was at that time the terminus of the Galveston, Harrisburg & San Antonio Railroad, eight months old, and filled with the rough characters who hang about railway construction to tempt the laborer to part with his wages. It was raining, a wet norther prevailing. A perfect stranger, in a town of strangers for the most part, no church building of any sort to be had; the probabilities are that but for the active interest of a livery-stable keeper, who was Presbyterian in faith, a Service could not have been organized. He sent word by

runners through the town and Mr. William Davis (now division superintendent on the Mexican Central Railroad), conductor of the train then lying at Luling, gave us the use of a passenger-car. Here we gathered after nightfall an excellent congregation as to size, and the first Service in Luling was had. Subsequently the Rev. Wallace Carnahan held Services at this point, and in 1876 the Rev. Nelson Ayres succeeded, with outside help supplied by the Bishop, supplemented by local subscriptions and his own personal work, in erecting the Church of the Annunciation and also a rectory; neither was finished but both could be occupied. The rectory was a great comfort to Mr. Ayres, who had reported himself as keeping "open house," by reason of the great number of cracks in his rented but unbattened residence. In 1878 the Rev. Mr. Fuller succeeded, and reported that year 3 confirmations, 14 communicants, and 26 Sunday-school scholars. Under his rectorship a tower was erected and the church very prettily finished. In 1884 the Rev. James Hulme succeeded Mr. Fuller, and the ladies of the parish previous to his coming completed the parsonage. His report this year (1885) to Convocation was, 6 confirmations, 24 communicants, and 25 Sunday-school scholars.

Fifteen miles north of Luling is

#### LOCKHART.

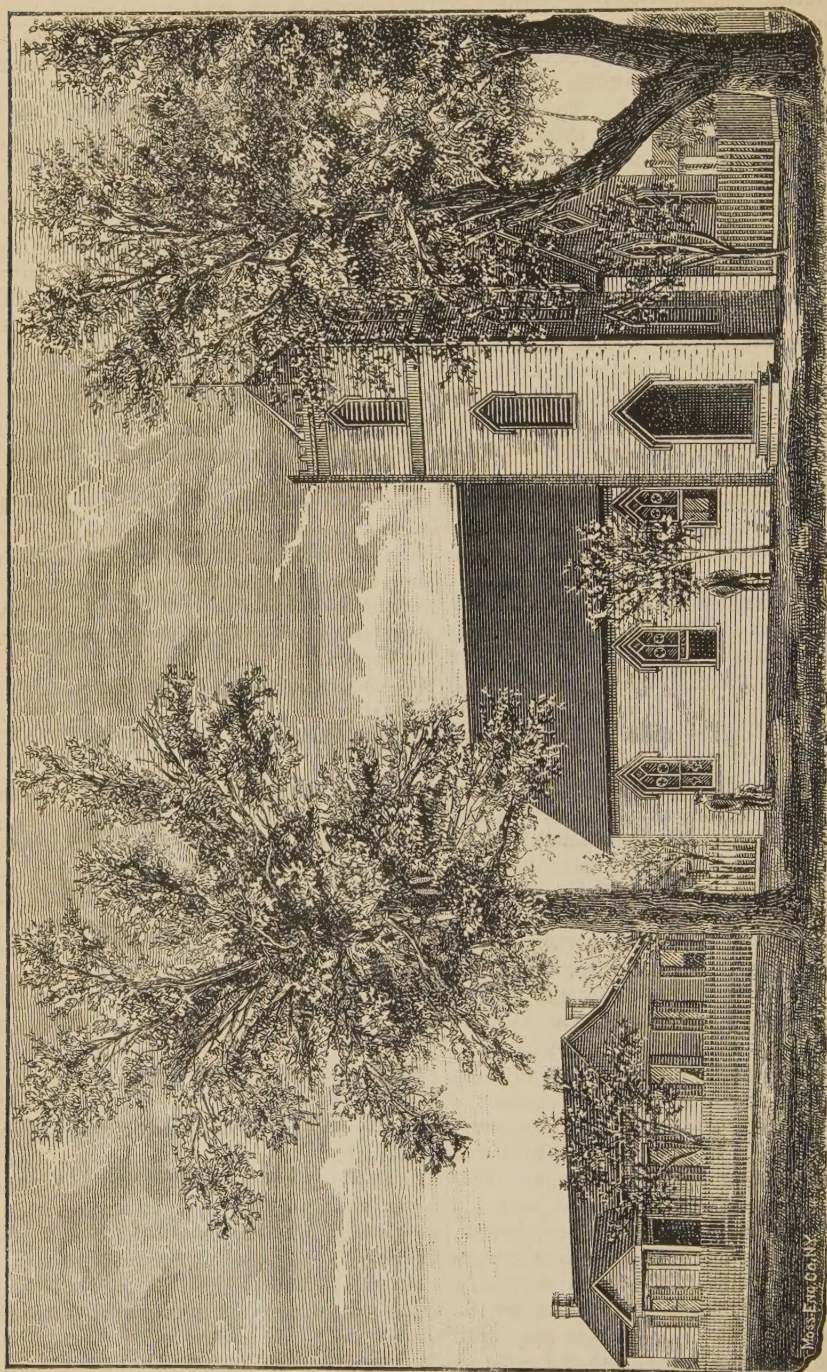
At this point there has been for twenty-nine years a small concrete church, erected by the Rev. J. W. Dunn, one of the pioneer Missionaries of the Diocese of Texas. It has suffered many vicissitudes, and in 1875 there were reported 3 confirmations and 8 communicants. In 1876 it was under the charge successively of Messrs. Carnahan, Ayres, Fuller, Ticknor, and Allen. Internal dissensions here hindered the work, but the last report from Mr. Allen (1884) showed 3 confirmations, 25 communicants, and 25 Sunday-school scholars.

Eighteen miles west of Lockhart is

#### SAN MARCOS.

Here a Mission had been established in 1874, by the Rev. Wallace Carnahan. The town is situated on the main stage-route between San Antonio and Austin (the International Railway has since been built between the two cities), forty-eight miles north of the former and thirty-two miles south of the latter. At the date of my first visitation





CHURCH OF THE ANNUNCIATION AND RECTORY, LULING, WESTERN TEXAS.



(January, 1875), Services were held in the Presbyterian Church (South). The next year, with \$500 outside aid, St. Mark's, San Marcos, was built under the direction of Mr. Carnahan. He was succeeded successively by Messrs. Ayres, Fuller, Ticknor, and Allen. The last report (1884) shows 3 confirmations, 33 communicants, and 40 Sunday-school scholars. For eight years, under the various Missionaries and during the intervals when the Mission was without pastoral oversight, Major W. O. Hutchison, the leading lawyer of the town, has faithfully cared for the Sunday-school.

In 1880 the Rev. I. T. Hutcheson began Services in the hotel parlor at Boerne, a point forty miles west of San Marcos. The opposition at this point by the German element has been persistent, and they refused us the use of the court-house. During the autumn of 1880 I was able to send to this point the Rev. W. T. Allen, Deacon, and upon the 19th of June, 1881, the first Service was held in

#### ST. HELENA'S CHURCH, BOERNE,

and I make the following extract from my Seventh Annual Report to the Board of Managers in reference to this church: "It gives us at this health-resort of our district a much-needed place of worship. The money I put into this building came in large part from a loved and liberal man in New York; and its name is given in memory of a dear child now in Paradise, whose Sunday-school companions in Philadelphia contributed to its erection, and also in remembrance of the parish church in Beaufort, South Carolina, of that name, around which my forefathers lie buried. There are many memories bound up in this pretty chapel, built also from a design by our Dean at San Antonio. As I have said, it is unfinished; it needs doors and windows, and the benches are only temporary, being without backs, but we are happy over this advance and thank God and take courage. At the opening Service of St. Helena's I confirmed four persons." This was four years ago. "S. L. C." added a large gift to this chapel, and subsequently, in memory of "S. L. C.", Mrs. Markoe's class of St. Peter's, Philadelphia, furnished all the glass. The congregation, under the direction of the Rev. Dr. Taylor, put in the pews and doors, and the Bishop furnished the paint and paid for the painting. It is free from debt, and Services have been held

three times each month. Thirty-five communicants are reported at this time.

Forty miles north of Boerne, in 1884, the Rev. Dr. Taylor (also Missionary at Boerne) founded

#### ST. PETERS, KERVILLE.

The Society of the Double Temple in New York enabled me to offer them assistance to the extent of \$400, and with funds collected on the spot a frame building was put up; it is unfinished, but I held the first visitation under the embarrassment of neither windows, doors, or pews on May 13th, 1884. Fourteen communicants were last reported.

In the southeast of the district

#### ST. JAMES, HALLETTSVILLE,

occupies an isolated position. Here in 1881 the chapel was begun under the Rev. W. W. Corbyn, there being at that time no other Protestant place of worship in the village; it was completed under the Rev. N. B. Fuller. Locally its erection is due to the past faithfulness of a few noble workers, and at a distance it found able friends, especially in Elizabeth, New Jersey. The last report shows nine communicants. It is still under the charge of Mr. Fuller.

During the autumn of 1883 missionary operations were begun at

#### MASON AND LLANO

Counties, in the towns respectively of the same name, under the Rev. T. C. Stanley. His success was great. Lots have been secured in both places for the churches to be built, and in Llano a great portion of the building material was purchased on the ground with the lot. At Mason the preparations for building are all well advanced, and never has mission work been more rapidly advanced in this district. At Mason, for the year ending May, 1885, Mr. Stanley reports 7 baptisms, 10 confirmations, 18 communicants and 25 Sunday-school scholars. At Llano, 2 confirmations and 7 communicants. He has also extended his visits to Junction City and *San Saba*. At the latter place 12 communicants are reported; we have also a very beautiful lot ready for the chapel when the moment arrives.

At this time the Rev. F. B. Ticknor is about to be sent on a missionary tour through the counties of San Saba, McCulloch, Concho, and Tom Green, with a view especially to encourage the congregation forming at San Angelo in the latter county, and where



we hope to begin permanent work in the autumn. Upon the line of the International & Great Northern Railroad, the Rev. I. T. Hutcheson is doing mission work at

KYLE AND PEARSALL.

Lots have been acquired at both places, and we trust that they will take their places permanently among the mission stations of the district. At

MONTELL,

in Uvalde County, the Rev. Richard Galbraith has gathered a flock and officiates to them once a month. During Mr. Ticknor's itinerancy Mr. Galbraith officiates for him at St. Luke's and St. John's, San Antonio.

STATISTICS.

The statistics of the district for the year to date are as follows: Baptisms, 196; confirmations, 127; communicants, 1,285; Sunday-school teachers and scholars, 1,128; contributions, \$16,741.28; churches, 22, costing \$87,000; rectories, 8, costing \$14,000; school buildings, 3, costing \$17,000. Total cost of church property, \$118,000; debt, \$1,917.28.

Whatever has been accomplished in Western Texas in the past two years has been done in the face, and under the discouragement, of great financial depression. It is a

country of flocks and herds; but the ruinous fall in wool, and the quarantine against our cattle established by the States next above us; the interruption in consequence of the cattle-drive, coming in addition to the great drought of 1884, have accumulated misfortunes which have afflicted us very much.

In a field like this, things are for the most part embryonic. The parishes very few; the mission stations many; the schools poorly equipped and struggling; it may be that like the wheat choked by the thorns we shall have to behold a sad case of arrested development. But this is far from being our hope and belief; we trust God will enable us to occupy year by year new mission stations; that help will come to us for our schools; that the blessings of the past will be continued and grow in power and beneficence with the work. To this end we pray every day that God will send us earnest men; that He will raise up those who will provide for them; but above all, that He will, by the mighty power of the Holy Ghost, so quicken, inform, and lead those whom the Church has appointed unto this field, that with a glad heart and ready mind they may effectually accomplish all the Divine Will.

## COMMUNICATIONS.

### TO THE SPIRIT OF MISSIONS:

THE following is a portion of a report presented by the Committee on "Christian Education and Church Extension," to the Second Annual Convocation of Wyoming, held in St. Mark's Church, Cheyenne, May 20th and 21st, 1885. From the report it will be seen that the Territory of Wyoming is large in area and rich in varied resources. These resources are already being rapidly developed. It is a promising field of work for the Church. Must it be neglected for lack of men and means? Will not the Church at large come to the rescue of the Missionary Board in New York, so that the work of the Church in this and other promising fields may not be retarded in its growth?

GEO. H. CORNELL, Secretary.

LARAMIE CITY, WYOMING.

*The Necessity for Church Extension in Wyoming.*

According to the federal census of 1880

the Territory had then a population of about 21,000. Intelligent calculation makes it clear that the number has reached quite 35,000. This population is collected in cities, towns, villages, and initial and crude settlements; and embraces ranch life and the herdmen of the range.

The results of Church work in the diocese since the last Convocation have been feeble. This feebleness is attributed to the lack of facilities for Church instruction and influence—of parochial and missionary organizations, buildings, libraries, teachers and funds. The contrast between that inhospitality and these facilities presents a deplorable inadequacy of religious supply to religious want. The field is relatively large, but largely lies in the fallow. The soil is extensive but the plowmen and sowers are few; the harvest is broad but the reapers and garnerers are wanting. Without further statement, the necessity for the Church's extension within the jurisdiction is indubitable, prominent and imperative. But the addition of a single fact enlarges and intensifies the need. That fact is, the singularly admixed character of the population in respect to



race, religion and irreligion. The population is interwoven of native Americans, Irish, Scotch, English, Norwegians, Swedes, Finlanders, Germans, Danes, the Dutch, the French, the Chinese—of Protestants, Roman Catholics, Mormons, heathens, and skeptics. The skepticism, which lurks in the older communities of this country, wears here a bold front and unblushing face. The profanity and other vices, which skulk there, carry here the high head with brazen effrontery.

Viewing the future of the Territory through the medium of intelligent and sober judgment, the necessity for the Church's extension in the diocese rises to immense proportions. The Territory has an east and west extent of seven, a north and south extent of four degrees—its counties have the areas of States; its climate is pure and healthy, and in large measure genial and delicate; its surface is supplied with abundant water, which is well distributed by river, creek and streamlet, and is becoming more so by irrigation, rapidly increasing, and conducted upon a wide scale of canal and ditch; it is not only rich, but very rich, in wild grasses, suitable for grazing and hay-culture; and, in its northern parts, in agricultural capacities; it is not only rich, but very rich, in minerals, of oils, sodas, tin, copper, iron and coal—letting alone the richly graded gold hills in Carbon, and the finely grained marble bed in Johnson County—hills and bed yet undeveloped.

Live stock. The following table of the live stock has been furnished by the present Governor (Warren) of the Territory. His practical intelligence, long, extensive and varied experience and large investments in live stock culture, and the diverse official positions which he has held, as territorial treasurer and otherwise—positions bringing him into close observation of the culture—render his judgment, in the absence of official statistics, an authority. To ensure reliability to the statement, his estimates have been made as under, not as adequate estimates:

Horned cattle.....	3,047,328	
At \$30 a head.....		\$91,419,840
Horses.....	193,725	
At \$60 a head.....		11,623,500
Mules.....	8,160	
At \$65 a head.....		530,400
Sheep and goats, including Angoras.....	1,636,305	
At \$3 a head, unfleeced.....		4,908,915
Swine.....	8,358	
At \$8 a head.....		66,864
Total No. of head.....	4,893,876	
Total value.....		\$108,549,519

This is a prodigious summary for one pursuit in a Territory which is but little more than sixteen years old. A herd of five thousand horned cattle is not regarded as large. Without multiplying instances, one

will furnish an instructive hint of the scale on which the pursuit is conducted by the individual, the partnership, the corporation: One ranch, devoted to the breeding of draft horses for the New York City market, represents a successful investment of \$500,000.

The mineral resources lie mainly in the sleep of nature—wanting wagon-roads and railway approaches. Eager enterprise shall come and break their silence. Secular education will follow in the train of busy and stupendous enterprise; in this country industrial intelligence must attend the calls of labor.

Further: The prospective surface traffic in travel and freights, exterior and interior, is enormous. The longitudinal and latitudinal location of the Territory, coupled with its adjacents, Dakota, Montana and the British provinces on the north, and the vast and semi-developed outspread at the south, the vast and intensely developed outspread on the east, and the Pacific belt at the west, point directly and most significantly to the fact that the Territory must eventuate into the great central railway area of the west division of the continent of the north. This grand status of inter-communication is already inceptive. The five trunk lines of the east, following the inevitable law of trunk-line competition, have complexly lateralized into each other, until the vast region from the Atlantic to beyond the Missouri, and between the latitudes of Boston and Hampton Roads, is netted over by a stupendous railway system. Two transcontinental lines cross, one the southern belt of, the other a little north of the Territory, and the Sioux City, Niobrara & Pacific Railway is about to enter, probably to cross the northern belt. Following the inevitable law of trunk-line competition, these three railways must complexly lateralize into each other and the Territory become netted over with an immense railway system. This material development is assured.

It will be imperial. It can be brought to just proportions and normal life only by the ruling and crowning power of Church instruction and Church influence. The present work of the Church in the jurisdiction is large—its future will be immense. It calls for great and indefinite increase in Church organisms, buildings, libraries, teachers and revenues—for an high order of Church intelligence, energy, diligence, patience, fortitude and faithfulness—for that compound of Church income, methods, conveniences, talent, spirit and culture, which can alone constitute and effectuate adequate and true Church enterprise. It calls for prompt, vigorous, continued and permanent Church



extension. The Territory should be converted into a very garden of the Church. Proper Church enlargement here is an high indispensability; without it the community, powerful in numbers, and in industrial intelligence, pursuits and wealth, may wander away into the wilderness beyond the following of the shepherd.

The territorial branch of the Protestant Episcopal Church of the United States of America is entitled to, and should receive the devotion of each of its members; because the Church should be the centre of his duty and affections. It is entitled to, and should receive, the sympathy and aid of the rest of that Church; because the power of that residue, by manifold organisms, large wealth and advanced intelligence, puts upon it a most grave and responsible stewardship: and the trunk, and the thousand other branches that thrive and bloom out of it, may not leave this feeble and struggling branch to itself.

WILLIAM WARE PECK,  
GEO. C. RAFTER,  
GEO. H. CORNELL,  
J. F. SAWYER,  
J. C. W. SEYMOUR,  
Committee.

FORT LARAMIE, WYO.,  
June 28th, 1885.

DEAR SIR:

By the advice of Bishop Spalding, of Denver, I write you in behalf of a young Indian clergyman, sent as Missionary to the Arapahoe nation, at the Shoshone Agency, Wyoming. This young man (lately ordained Priest) and graduated at Seabury Hall, Minn., one year ago, was brought up by my husband and myself from a little savage of ten years of age, unable to speak a word of our language and perfectly ignorant of any other clothing than a blanket. He was educated at Shattuck School, Faribault, and then at the Divinity School there, for the purpose of going as a Missionary to his own people, and graduated with honors, and was ordained Deacon, June, 1884, by Bishop Whipple. In September, 1884, he was sent to his tribe at the Shoshone Agency, and since then has been teaching the first rudiments of the English language to the little Indian children. He is anxious to do missionary work amongst his people, but has entirely forgotten his mother tongue and in order to acquire it again he must have time and opportunity to mingle with his people, and for that purpose the Bishop advocates

the building of a small house of two rooms where he can be near the tribe. This is especially necessary as the Indian Agent objects to his occupying a room at the school. Can you aid from the missionary fund or through the columns of the *Churchman* or other missionary paper in raising \$500 for this object? This young man's history is very interesting. Taken originally with the intention of training him as a house servant, he showed such determination to improve that it was not possible for us to keep him in that position, and to-day he is as much the finished, educated gentleman as the young white men who were his classmates. Never hearing anything of his people from the day he was given to an army officer in exchange for coffee and sugar, he returned to them after fourteen years' absence, an ordained clergyman of the Episcopal Church, with all the tastes and attributes of a cultured gentleman, found his mother and recognized her instantly, although they were unable to communicate with each other, and now is waiting anxiously for the means to make a home for himself among his people that he may tell them of all that he has learned, and lift them out of their degradation. If it cannot be raised there is no help for him there excepting to live in an Indian tepee—which means degeneration—and I am sure the Church would not permit that after so much time and money have been expended upon his advancement, and I write to ask the Church's aid.

Yours very respectfully,  
SOPHIE W. COOLIDGE.

DRAKE'S BRANCH, CHARLOTTE CO., VA.,  
May 13th, 1885.

REV. AND DEAR BROTHER:

I HAVE recently been on a visit to Mrs. Burgwin's Mission School for colored people and was so favorably impressed with her methods and with the efficiency of her work that I would like to say a few words about it in *THE SPIRIT OF MISSIONS*.

Mrs. Burgwin has been carrying on this school upwards of five years, and has demonstrated by actual experiment her special fitness and capacity for such a work. Beginning at first with an afternoon Sunday-school in her kitchen, the work grew on her so that she had soon to seek larger quarters. After a year or two of faithful teaching of this Sunday-school, she was at length induced to



widen the sphere of her operations and open a regular Mission School for the negroes. This work, in its double aspect of Sunday-school and day-school, she has since been carrying on with much success. In the Mission school she has, during term time, from sixty-five to eighty-five or ninety children in attendance, varying with the season of the year. In the Sunday-school she has on the roll a hundred and fifty names.

The work is being done in a quiet way, without any noise or parade, but it is very effective work and one which cannot fail of doing great good. Combining with the usual English branches instruction in the foundation principles of the Christian religion, it is the very thing the colored people need and which they cannot get except through schools like this.

By the kindness of a personal friend—a generous Christian layman of Pittsburgh—and by other help, Mrs. Burgwin has built quite a suitable school-house, but while she can use it, it still needs to be *painted and lathed and plastered*, and there are no *desks*. Money is wanted to have this finishing up done and to put in the desks.

Will not some of the generous-hearted Christians who read THE SPIRIT OF MISSIONS send this good Christian lady the necessary funds for this purpose? Her address is "Mrs. H. W. Burgwin, Aspenwall P. O., Charlotte County, Virginia."

Yours in the faith of CHRIST,

F. G. SCOTT,

Minister of Cornwall Parish.

#### LAUNDRY FUND STATISTICS.

A YEAR ago the 17th of April, the first deposit for the Laundry Fund of the House of Rest was placed in the Germania Savings Bank of Charleston.

Its first offering, like the first offering for the Charleston Confederate Home, was one dollar, and it was received from four Northerners at Green Cove Springs.

At the end of the first year the sum of the offerings being \$154.67, and the interest \$1.56, the Fund amounted to \$156.23—a little more than one-twelfth the needed sum, \$1,782.

Of this, \$18.43 were received in stamps during the last five months of the year, since offerings of two-cent postage stamps were suggested. The number of offerings was one hundred and twenty-six, including

offertories from five churches, four of which are in South Carolina and one in Michigan; and offerings of the seven friends who have collected stamps, two of whom dwell in North Carolina (one having sent them three times), two in Texas, one in Georgia, one in Mississippi and one in Michigan.

The known number of friends who have contributed was one hundred and seventy-one, which is very encouraging, as it is better for a cause that it is shown to be borne in the hearts of the people through a number of small contributions than that it should be aided by a few who are wealthy.

The fund now, June 11th, amounts to \$193.13, of which amount \$19.53 were offerings of stamps.

It is only thirty-seven cents less than the price of the boiler (\$193.50), which being now so nearly obtained, the price of the engine, the heart of the machinery, is the next object of attainment. Its price is \$171.

If, during the next month, or thereafter, each of the one hundred and seventy-one contributors to the cause will give and collect offerings of two-cent postage stamps to the amount of one dollar, the price of the engine will then be obtained.

As nearly one-ninth the needed sum has now been given, if, during this year, the assistance of each friend is renewed and each friend gains for the cause nine more friends, the whole sum, \$1,782, will be raised.

Will not each friend of this good work strive to do this?

And will not all who read and hear this appeal adopt this cause?

Then the needed sum will soon be raised with which to buy steam machinery for the laundry of the House of Rest, where destitute, friendless women and girls can be taught to win their bread.

Reference in Charleston concerning the work can be made to the Rt. Rev. W. B. W. Howe, D.D., Bishop of South Carolina.

Contributions to the Laundry Fund must be so specified and may be addressed "House of Rest, Charleston, S. C."

MARY VAN B. STEVENSON.

#### A WORTHY OBJECT.

WE earnestly appeal to the friends of the colored race for \$250 to complete our rectory at Lawrenceville. The workmen are going right ahead with the building and we pray that our friends may not suffer this

noble work to become paralyzed in this effort for the lack of \$250. Those who cannot send us \$5 please send \$1, or just whatever you are disposed in your heart to give to this worthy object.

"He that hath pity upon the poor lendeth unto the LORD," etc.

JAMES S. RUSSELL,  
Minister of St. Paul's Church, etc.,  
Lawrenceville, Va.

ST. LOUIS, July 6th, 1885.

REV. AND DEAR SIR:

THE query put forth in the July *SPIRIT OF MISSIONS*, "Shall Domestic Missions be Contracted?" will I think be answered in the negative by every layman who has *any knowledge* of the work, and there it seems to me lies the point of the whole matter. As far as my limited observation goes not one

church family in ten knows much of the missionary work of the Church, and not one in ten takes *THE SPIRIT OF MISSIONS* which would furnish them that knowledge. Would it not be one of the legitimate expenses of the Society to see that that knowledge is distributed as widely as possible, *freely* where it cannot or is not by regular subscribers. It seems to me the money so expended would be repaid fourfold in subscriptions and offerings both. Your appeals when put forth, instead of reaching the eyes and hearts of all the communicants of the Church, reach probably not one quarter of them. Personally I have done what I could as the LORD has prospered me through the Parish to which I belong, and I know that my subscriptions to the Society work would probably have been *much* less if not a subscriber to *THE SPIRIT OF MISSIONS*.

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### MISSIONARY INTELLIGENCE.

VIRGINIA.—The Rev. J. H. M. Pollard writes from Norfolk: "Our congregations are steadily improving, and our present little frame building is too small to accommodate the persons who wish to attend our Services. We need a more substantial and churchly edifice. I feel confident that a building with a seating capacity of five hundred would soon be filled, if the work continues to increase another year as it has done during the last twelve months. Our school is improving in morals and manners. On invitation the Rev. Dr. Crummell of Washington, D. C., came down the 18th of April and spent several days with me. He preached morning and night, Sunday the 19th, to large congregations. In a letter since his return, among other things, he said: 'I think I may say without exaggeration that nowhere have I seen such a school as yours. It does you and your school-mistress the greatest credit. Your girls are little women and great ladies, in appearance, manners and deportment. You have only to wait and you will tell powerfully through your school, upon manners and morals of Norfolk.' The above statement is taken from a private letter, but I do it to show you what others think of my school."

say that our work is going on quite smoothly at present. Since I reported last I have baptized eleven persons; two adults and nine children. The Bishop made his visitation here on the 6th of April. We had quite an interesting Service. He preached, and confirmed seven persons. My parish school is now closed. We have had quite a large and interesting school. Our number was sixty-five. The prospects are that we will have a large school next session should we be so fortunate as to secure the necessary means to carry it on, and I truly hope that we may. We need about two hundred and fifty dollars."

SOUTH CAROLINA.—The Rev. Mr. Babbitt, of the Associated Mission, Columbia, writes: "In transmitting the report for this quarter I desire to express my fears for the future of the work at this Mission. In the midst of trials and discouragements and oppositions from within as well as without we have, it is true, held our own and perhaps advanced a little. But our material foundations are no better than they were. Not one of our churches is finished and our Mission has no central home or school, and the several stations are loosely held together outside of the city. Until our foundations as an Associated Mission are more secure we are liable at any moment to

NORTH CAROLINA.—The Rev. P. P. Alston writes from Charlotte: "I am glad to



go in pieces, and from the ruins we can save, perhaps, St. Luke's Parish with its unfinished church and the Mission at Lexington. This is, perhaps, the gloomiest side of the picture. It makes me tremble, however, as I see the effects on the minds of the colored people of the recent discussions in the Diocesan Convention, some of which you heard, respecting their rights in the Convention. A few more such debates and the work will be seriously injured, for however they may value their connection with the *Convention* (they think much less of it than they do of their connection with the *Church*) they can but feel repelled from a body of men who do not desire them to be in their convention. There is but one way in which to counteract the evil effects of such utterances, and that is by sustaining with substantial help the work just as it is, and making the colored people feel that, as they have the Bishop and Clergy of the diocese with them, they also have the great body of the Church on their side also, and with this they will be content. Send us help then from abroad and that will strengthen us for the contest we have to wage here at home."

FROM Charleston, the Rev. F. V. Welch writes: "Since my last report I have distributed some Bibles, tracts, and papers. At the jail I carry papers almost every week; the prisoners are always anxious for them. To the Alms-house I carry THE SPIRIT OF MISSIONS and religious papers, when I can get them from my friends. My Bishop sends me at times a good supply. A young Jew and Jewess called on me some time since and begged me for a Bible, with the promise of reading it; also the father of the young lady and gentleman asked me for a Bible to read 'instead of trashy papers.' I hope God will be glorified in the salvation of souls through our instrumentality. His Word is powerful, His grace is sufficient for all. I would like much to have some Prayer Books and Hymnals for distribution; if you can, please send me some."

MICHIGAN.—The Rev. R. Wood sends a message from his little Mission station at Negaunee which we may all well take to heart: "I need hardly say how pained I am at the Church's poor exhibit in the deficiency that threatens the Domestic Committee as regards the present year. My little Sunday-school of St. John's, Negaunee,

in spite of the 'worst times for money' we have ever known, presented for the Easter offering the result of Lenten savings, nearly twenty-three dollars, which with the offerings of the congregation reached altogether the sum of about *forty dollars*, which our treasurer has sent to the treasurer of the Domestic Committee. We sent an offering of nearly five dollars to the treasurer of Foreign Missions. My Sunday-school at Ishpeming, which has not had the training of Negaunee, made their first attempt to save for Missions during Lent and have sent as the result *seven dollars* to the treasurer of the Domestic Committee. The Mission at Ishpeming has prospered, through the divine blessing, to such an extent that with the Bishop's consent they are about to form a parish, have a Rector and full Services, and be self-sustaining. The place is almost twice as large as Negaunee, and almost half of their communicants are *males*, while here nearly all are women."

INDIANA.—The Rev. S. C. M. Orpen writes from Lima: "The outlook is more cheering than it has been. A few new families have moved in who are good, earnest Church people, and one has moved away, but the interest has increased steadily and the attendance has more than doubled. We have an excellent choir, and a Ladies' Guild has been organized which is doing good work. The Bishop visits in July and September and there are a few to be confirmed."

WISCONSIN.—The Rev. Henry Langlois writes: "The work at the Mission Parish at Basswood Grove is exceedingly encouraging and bids fair to become a good, strong rural parish in the near future."

MINNESOTA.—The Rev. R. M. Johnson, who has removed from Morris to Glenwood, reports most cheerfully and gratefully as to his work and prospects and people in Glenwood and the Lake Reno district. He had, for the last eight or nine months, been visiting these localities for Services on alternate Sundays, and at the end of that period gladly acceded to the general wish of the people, most kindly expressed, that he should come and live among them. They have rented a house for him, and have promised "not to see him hungry." Services are now held in both places, and all, in the

language of the local newspapers, "well attended," the people round Lake Reno travelling, and many of them, at busy seasons to save the teams, on foot, long distances to be present. It has been most encouraging to note Sunday after Sunday scarcely a vacant seat or a blank on the roll of those who might reasonably have been expected to have been present. The classes on "Church History," and on "Prayer Book Principles," and the choir practicings have lured very many with great regularity from the comforts of the home firesides, over snowy prairies and across frozen lakes. There were never less than twenty present at the choir rehearsals, and many "came from afar." Ladies' aid and "sewing societies" are in active operation in both Glenwood and Lake Reno. Teams are all busy seeding now, and the last meeting of the sewing society at Reno cost most of the young ladies a long, muddy walk. Two of them walked eight miles. At a sociable given at Mr. Johnson's house by the Glenwood "Ladies' Aid Society," the really splendid band of the town surprised and gratified all by appearing on the grounds surrounding the house and discoursing the sweetest of music. It was a most gracious and graceful act, worthy of all praise and imitation, and one of the best evidences of the good feeling existing here. Mr. Johnson adds: "It must, however, be realized that we are yet in our infancy and with many needs and few resources. Our Glenwood Services are held in the 'upper room' of the school-house seated for fifty-five scholars. Last Sunday every seat was occupied. At Reno also the Services are held in a school-house, or rather in school-houses, for there are two, and we use and fill both. We have, therefore, no church. But there are lesser needs yet to be supplied, and we want at once, if we could get them, a supply—say fifty of each—of Prayer Books and Hymn Books. As it is I do all my work, and it is a wide district, on foot, and I have to carry my present stock of books on my back from Glenwood to the Reno school-houses and round to the houses where we may have choir practice, and back to Glenwood again. My congregation are largely farmers, and the exceptionally bad times have told seriously upon them, and through them upon the Glenwood business men, who make up the balance of the congregation, else the

minor needs would before this have been supplied, and doubtless something have been done towards building a church. There has been every wish to build." Mr. Johnson gratefully acknowledges help from outside in the shape of Missionary boxes and church and Sunday-school papers, and hopes and believes the best for the future of his work in this Mission.

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**SOUTH DAKOTA.**—The Rev. J. M. McBride, of Purie, writes: "The work progresses beyond my expectations. Our Bishop visited us early in May and was greatly gratified at the evident growth of the Church in my missionary field. As yet we have not a single church building in the three counties in my charge, but we hope and pray that soon we may be able to erect suitable edifices. It might be a matter of interest that since last Sunday morning I have travelled one hundred and fifty-six miles and held six Services, and yet there are several places in my care which I have as yet been unable to reach. We do what we can, but the extent of the work is at times depressing."

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**NORTHERN TEXAS.**—The Rev. L. O. Rogers, writing from Cleburne, after speaking of the hardness of the times and the straitened circumstances pecuniarily, goes on to say: "So much for the temporal side of the work. On the other hand I think that there is increased interest shown in the Church and the work. The congregation is steadily increasing in numbers, and I think I can see tokens of deepened spirituality—such things as encourage me to go on with the work, hoping and praying for good and lasting results."

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**WESTERN TEXAS.**—The Rev. Mr. Hutcheson writes: "If some generous Churchman could send me a little wholesome Church literature, such as a few dozen copies of Bishop Randall's, 'Why am I a Churchman?' and a few dozen copies of Bishop Thompson's 'First Principles,' and anything else that is short, strong and to the point, it might be of great service just at this crisis."

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**WYOMING.**—The following letter from the Indian Deacon, the Rev. Sherman Coolidge, who is at work at the Shoshone Agency, will interest his many friends and supporters in the East: "My chief work during the past quarter has been in aiding the school work-



at this Agency, teaching in the Arapahoe department of the Government school. I find the Arapahoe and Shoshone children are docile and intelligent, as I have found Indian children to be among the Ojibways, the Santee, Sisseton, Yankton, Sioux, and other tribes; and they learn very willingly and very readily. Notwithstanding the fact that this Wind River School is only two years old, I believe it is doing as much good as any other institution of its class in the United States; and that the superintendent and his co-workers deserve any and every aid the Church, as well as the Government, can give them. And I doubt whether those who are doing its work and who bear its burdens can fully realize what they are doing for these poor uncivilized heathens, for their country, and the Christian religion. I have held Services and preached at Fort Washakie and Lander every other Sunday, and delivered one sermon at the Agency; I also have buried one Indian and visited about twenty-five tepees. I have succeeded to obtain the promise of three Arapahoes to commence farming and to continue until they have secured a home for themselves and

their families. I am now very desirous to raise a fund to the amount of about seven hundred dollars with which to build a dwelling to be situated at my uncle 'Sharp Nose' camp, about ten or twelve miles from here, and where, I understand, Bishop Spalding intends to locate a chapel; and if we establish a permanent Mission there I believe many of the Arapahoes will settle around and near it. I know of no State or Territory where the Church has a more glorious field as man's educator, 'intellectual as well as spiritual,' than she has in this, her new Missionary Jurisdiction of Wyoming Territory; and, more especially, on this reservation, where the need of civilization by savage men is so imperious and where heathen people are waiting so favorably for the reception of the Gospel story of the love of God."

COLORADO.—The Rev. T. J. Knapp, of South Pueblo, writes: "We are growing in numbers and I trust also in the knowledge of Him whom to know aright is life eternal. The Church is being felt and is exerting a good influence in this young western town."

## ACKNOWLEDGMENTS

### OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N. B.—In remitting to the Treasurer, WM. BAYARD CUTTING, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from June 1st, to July 1st, 1885.

NOTE.—In the following acknowledgments wherever the abbreviation "Wo. Aux." precedes an amount, the offering is through a branch of the Woman's Auxiliary. The local Parish or Diocesan name of the branch organization is here omitted in order that thereby space may be saved for reading matter.

### FOR DOMESTIC MISSIONS.

\* Lenten and Easter Offerings.

ALBANY.		COLORADO.	
<i>Albany</i> —St. Paul's.....	41 00	<i>Lupton</i> —"R. F. J.", towards deficiency.....	1 00
<i>Cooperstown</i> —Christ Church.....	27 41		
	68 41		
CALIFORNIA.		CONNECTICUT.	
<i>Santa Cruz</i> —Calvary.....	50 00	<i>Clintonville</i> —"A Friend".....	4 50
<i>Tustin</i> —St. Paul's.....	4 50	<i>Fair Haven</i> —St. James'.....	5 00
	54 50	<i>Meriden</i> —"G. R. C.", towards deficiency.....	20 00
CENTRAL PENNSYLVANIA.		<i>Middletown</i> —"M. B. C.", towards deficiency.....	10 00
<i>Chambersburg</i> —"B.".....	4 00	<i>New Haven</i> —Grace.....	5 00
<i>Philipsburg</i> —St. Paul's S. S.....	12 83	<i>South Manchester</i> —St. Mary's S. S.....	5 00
<i>Williamsport</i> —Christ Church.....	93 22	<i>Stamford</i> —St. John's.....	151 65
Trinity Church.....	19 75	<i>Toshua</i> —Christ Church.....	1 50
	129 80	<i>Waterbury</i> —St. John's.....	78 29
CHICAGO.		<i>Winsted</i> —St. James' S. S.....	2 25
<i>Evanston</i> —St. Marks.....	5 00		283 19
		DELAWARE.	
		<i>Claymont</i> —Ascension.....	7 88

FOND DU LAC.			Fort Benton—St. Paul's.....	8 00
Oneida—Hobart Church.....	10 00		Helena—St. Peter's, of which through Wo. Aux., \$20.....	56 30
INDIANA.			Livingston—St. Andrew's, through Wo. Aux.....	6 25
Indianapolis—Grace.....	25 00			117 06
IOWA.			NEBRASKA.	
Ida Grove—"G. C. M.".....	1 00		Ashland—St. Stephen's, for deficiency.....	9 50
Sac City—.....	2 00		Beatrice—Christ Church, for deficiency.....	3 50
			Cedar Rapids—For deficiency.....	1 50
KANSAS.			Central City—For deficiency.....	3 00
Atchison—Trinity Church, for deficiency.....	5 00		Columbus—Grace.....	5 00
Parsons—St. John's Memorial, for deficiency.....	8 00		Crete—Trinity Memorial.....	2 75
Topeka—Bethany College pupils, towards deficiency.....	10 50		Kearney—Church of the Good Shepherd, for deficiency.....	7 80
			Lincoln—Church of the Holy Trinity, for deficiency.....	37 95
LONG ISLAND.			Neleigh—St. Peter's Mission.....	9 40
Little Neck—Zion.....	75 50		North Platte—Church of Our Saviour.....	6 85
			Omaha—Trinity Cathedral, for deficiency.....	261 90
MAINE.			Collection during Diocesan Council, for deficiency.....	45 48
Lewiston—Trinity Church.....	5 84		Papillon—St. Margaret's, for deficiency.....	2 50
Waterville—St. Mark's.....	4 50		Plattsmouth—St. Luke's, for deficiency.....	10 00
			Plattsmouth and Fremont—For deficiency.....	8 60
MARYLAND.				415 73
Baltimore—Ascension.....	100 00		NEVADA.	
St. Paul's.....	25 00		Austin—St. George's,* additional.....	5 35
St. Mark's.....	1 65		Virginia City—Bishop Whitaker, for deficiency.....	50 00
Washington—Mite Chest.....	4 15			55 85
			NEW JERSEY.	
MASSACHUSETTS.			Freehold—St. Peter's.....	39 00
Fitchburg—Mite Chest 25,609.....	3 78		Mount Holly—St. Andrew's.....	35 00
Greenfield—St. James'.....	34 19		Princeton—Trinity Church, "L. D. L.".....	25 00
Haverhill—Trinity Church, Mite Chest.....	5 00		Rahway—St. Paul's Guild, "Miss D.".....	13 75
Holyoke—St. Paul's.....	14 02		Branch Wo. Aux.....	25 00
Lawrence—St. John's.....	5 00			137 75
Salem—Grace S. S., through Wo. Aux., for salary of Sister Eliza.....	10 00		NEW YORK.	
S. S. Penny Collection, through Wo. Aux., for salary of Sister Eliza.....	11 00		Matteawan—St. Luke's.....	60 38
			New York—Calvary, additional.....	50 00
MINNESOTA.			Christ Church.....	290 00
Benson—Christ Church.....	1 25		Holy Apostles, towards deficiency.....	75 00
Cascade Mission.....	1 87		Church of the Holy Spirit, additional, towards deficiency.....	150 00
Cannon Falls—Church of the Redeemer.....	5 16		St. Peter's S. S.....	15 00
Delano.....	1 25		Trinity Church, "Mrs. J. M. M.", toward support of a Missionary in the far west.....	200 00
Detroit.....	4 31		General Theological Seminary.....	90 78
Faribault—Cathedral of Our Merciful Saviour.....	12 70		"Miss C." Mite Chest.....	5 00
Glenwood and Reno.....	4 66		"J. M. S.".....	10 00
Hassan—St. John's.....	5 00		North Castle—St. Stephen's.....	2 00
Janesville—St. John's.....	1 80			948 16
Mankato—St. John's.....	4 08		NORTH CAROLINA.	
Minneapolis—Gethsemane.....	35 00		Asheville—"Mrs. J. G. M.", Mite Chest.....	2 50
Northfield—All Saints', towards deficiency.....	9 00		Fayetteville—St. John's.....	4 00
Rockford.....	1 75		Morganton—"T. G.", for deficiency.....	3 00
Waseca—Calvary.....	3 15			9 50
Wells—Church of the Nativity.....	12 41		NORTH DAKOTA.	
Willmar—St. Luke's.....	2 31		Larimore.....	3 65
			Sanborn.....	6 00
MISSISSIPPI.				9 65
Aberdeen—St. John's.....	5 50		NORTHERN CALIFORNIA.	
Brandon—St. Luke's.....	1 75		Suisun—Grace.....	2 25
Church Hill—Christ Church.....	14 50			
Greenville—St. James'.....	10 40		NORTHERN NEW JERSEY.	
Jackson—St. Andrew's.....	13 00		Bergen Point—Trinity Church, Mite Chest 24.....	2 29
Macon—Church of the Nativity.....	1 30		Woman's Missionary League, of Newark, Trinity Church, towards stipend of Rev. I. N. Marks, Miss.....	75 00
Natchez—Trinity Church.....	25 00			77 29
Okolona—Grace Chapel.....	80		OHIO.	
Oxford—Bishop Thompson.....	25 00		Cleveland—"M. J. B.".....	50 00
Scoba—Grace Chapel.....	1 90		"Mrs. D.", towards deficiency.....	50 00
Vicksburgh—Church of the Holy Trinity.....	29 25		Mount Vernon—St. Paul's.....	18 57
			Toledo—Grace S. S.....	2 90
MISSOURI.				121 47
Mexico—St. Paul's, Whitsunday Offering.....	2 45		PENNSYLVANIA.	
St. Louis—"A. B. H.", Mite Chest.....	5 00		Chester—St. Paul's S. S.*.....	40 00
			Conshohocken—Calvary.....	15 00
MONTANA.			Lower Merion—Church of the Redeemer, of which from "A Family Mite Chest," \$25.80.....	49 57
Billings—St. Luke's, through Wo. Aux.....	7 91			
Butte—St. John's, through Wo. Aux.....	30 70			
Deer Lodge—St. James', through Wo. Aux.....	4 15			
Dillon—St. James', through Wo. Aux.....	3 75			



<i>Philadelphia</i> —Ascension S. S.*	30 62
Epiphany S. S.*	118 28
Incarnation, through Wo. Aux.	100 00
Redemption S. S.*	10 00
St. George's S. S.*	7 32
St. Jude's	75 00
St. Luke the Beloved Physician S. S.*	25 50
St. Mark's	175 00
St. Paul's S. S.*	49 44
Burd Orphan Asylum S. S.*	20 00
( <i>Germantown</i> )—Christ Church S. S., for deficiency	64 08
( <i>Germantown</i> )—St. Michael's, through Wo. Aux.	14 25
( <i>Lower Dublin</i> )—"C. and N.", of which from Mite Chest, \$11.28	38 28
( <i>Manayunk</i> )—St. David's Mission S. S.*	20 00
( <i>Moyamensing</i> )—All Saints' S. S.*	25 00
( <i>West</i> )—St. Mary's S. S.*	30 00
	907 34
PITTSBURGH.	
<i>Brownsville</i> —Christ Church	30 00
<i>Pittsburgh</i> —Church of the Good Shepherd	20 00
	50 00
RHODE ISLAND.	
<i>Providence</i> —All Saints' Memorial	111 37
St. John's, Mrs. E. A. Gammell	2,000 00
	2,111 37
SOUTH CAROLINA.	
<i>Hampton</i> —All Saints'	5 44
SOUTH DAKOTA.	
<i>Lower Brule Agency</i> —Church of Our Saviour	3 30
SOUTHERN OHIO.	
<i>Cincinnati</i> —Church of Our Saviour S. S.	5 00
St. Paul's, through Wo. Aux.	21 23
<i>Delaware</i> —St. Peter's, through Wo. Aux.	11 67
	37 90
TENNESSEE.	
<i>Somerville</i> —St. Thomas', "A Member," thank offering	10 00

VIRGINIA.	
<i>Norfolk</i> —Christ Church	1 00
<i>Portsmouth</i> —St. John's	3 00
	4 00
WASHINGTON TERRITORY.	
<i>Tacoma</i> —St. Peter's	8 10
WESTERN MICHIGAN.	
<i>Ionia</i> —St. John's	2 00
WESTERN NEW YORK.	
<i>Buffalo</i> —Grace	30 00
St. Paul's S. S., for salary of Rev. L. H. Wells	50 00
<i>Canaseraga</i> —Trinity Church	13 27
<i>Rochester</i> —"W. B. D.", for deficiency	10 00
	103 27
WESTERN TEXAS.	
<i>Pearsall Mission</i>	2 50
WISCONSIN.	
<i>Western Union</i> —St. Paul's	1 50
LEGACIES.	
<i>N. J., Perth Amboy</i> —Estate of Mrs. Catherine Watson	500 00
<i>N. N. J., Newark</i> —Estate of Miss Sarah M. Carman	1,000 00
	1,500 00
MISCELLANEOUS.	
Mite Chest 19,774	8 31
Interest on Investments	56 25
Proportion General Mission Offerings (see page 410)	759 93
	824 49
Receipts for the month	8,617 88
Amount previously acknowledged	122,603 16
Total receipts since September 1st, 1884	\$131,221 04

## DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

CENTRAL PENNSYLVANIA.	
<i>Williamsport</i> —Christ Church	9 31
CHICAGO.	
<i>Chicago</i> —St. James'	104 14
CONNECTICUT.	
<i>Hartford</i> —Dr. G. Pierrepont Davis, through Wo. Aux.	25 00
MASSACHUSETTS.	
Two friends, through Wo. Aux., for Mrs. Payne's salary	3 00
<i>Cambridge</i> —St. John's Memorial Chapel, through Wo. Aux., for Mrs. Payne's salary	25 00
<i>Chelsea</i> —St. Luke's, through Wo. Aux., for Mrs. Payne's salary	1 00
<i>Longwood</i> —Church of Our Saviour, through Wo. Aux., for Mrs. Payne's salary	1 00
<i>Newton</i> —Grace, through Wo. Aux., for Mrs. Payne's salary	3 75
<i>Quincy</i> —Christ Church, through Wo. Aux., for Mrs. Payne's salary	5 00
<i>South Boston</i> —St. Matthew's, through Wo. Aux., for Mrs. Payne's salary	2 00
	40 75
MICHIGAN.	
<i>Alpena</i> —Trinity Church, through Wo. Aux., for Mrs. Jennings' salary	5 00
<i>Detroit</i> —Grace, Young People's Auxiliary, for Mrs. Jennings' salary	5 00
St. John's, through Wo. Aux., for Mrs. Jennings' salary	12 50
Emmanuel Church, through Wo. Aux., for Mrs. Jennings' salary	10 00

<i>Jackson</i> —St. Paul's, through Wo. Aux., for Mrs. Jennings' salary	17 50
<i>Sault St. Marie</i> —St. James', through Wo. Aux., for Mrs. Jennings' salary	6 00
<i>Ypsilanti</i> —St. Luke's, through Wo. Aux., for Mrs. Jennings' salary	5 00
	61 00
NEW JERSEY.	
<i>Elizabeth</i> —Christ Church S. S., for Colored work in East Carolina	37 00
St. John's	63 52
<i>Salem</i> —St. John's	20 14
	120 66
NEW YORK.	
<i>New York</i> —Incarnation, through Wo. Aux., for Mrs. Burgwin's salary	50 00
NORTH CAROLINA.	
<i>Asheville</i> —Trinity Chapel, through Wo. Aux., for Mr. Dunlop's schools in Georgia	50
NORTHERN NEW JERSEY.	
Woman's Missionary League, towards salaries of Missionaries among the Freedmen	32 00
OHIO.	
<i>Cleveland</i> —St. Paul's, "A Lady," through Wo. Aux., for Colored work in Georgia	1 00
Trinity Church, through Wo. Aux., for Colored Schools in Georgia	10 00
Memorial Church of the Good Shepherd, through Wo. Aux., for Colored Schools in Georgia	1 50

<i>Toledo</i> —Trinity Church, through Wo. Aux., for Colored Schools in Georgia.....	5 00	<b>RHODE ISLAND</b>	<i>Branch Wo. Aux., for Mrs. Brent's salary ...</i>	37 50
<i>Mt. Vernon</i> —St. Paul's, through Wo. Aux., for Colored Schools in Georgia.....	5 00		<i>Providence</i> —All Saints' Memorial .....	21 93
				59 43
	22 50	<b>SOUTHERN OHIO.</b>	<i>Cincinnati</i> —Church of the Saviour.....	5 00
<b>OREGON.</b>			<i>Springfield</i> —Christ Church, through Wo. Aux.	5 00
<i>Branch Wo. Aux., for Georgia Colored School</i>	50 00			10 00
<b>PENNSYLVANIA.</b>		<b>WESTERN MICHIGAN.</b>	<i>Hastings</i> —Emmanuel Church S. S.....	1 59
<i>Downingtown</i> —St. James' S. S.* for Colored people in North Carolina.....	7 12			
<i>Philadelphia</i> —Holy Apostle S. S.*.....	50 00	<b>WESTERN NEW YORK.</b>	<i>Geneva</i> —St. Philip's Chapel S. S.....	2 60
( <i>Germanatown</i> )—St. Peter's, Mrs. Clement's School.....	5 00		Trinity Church, through Wo. Aux., for salary of Mrs. Jennings' assistant.....	59 50
( <i>West</i> )—St. Mary's S. S.*.....	20 00			62 10
( <i>North Liberties</i> )—St. John's S. S.*.....	10 00	<b>WASHINGTON TERRITORY.</b>	<i>Olympia</i> —St. John's S. S.....	15 00
Christ Church Chapels S. S.*.....	8 00			
( <i>Moyamensing</i> )—All Saints' S. S.*.....	18 90		Receipts for the month.....	851 35
Burd Orphan Asylum S. S.*.....	12 00		Amount previously acknowledged.....	15,984 13
( <i>Manayunk</i> )—St. David's Mission S. S.*.....	6 35		<b>Total receipts since September 1st, 1884....</b>	<b>\$16,835 48</b>
<i>West Chester</i> —Church of the Holy Trinity, Woman's Missionary Society.....	40 00			
	177 37			
<b>PITTSBURGH.</b>				
<i>Pittsburgh</i> —Church of the Good Shepherd....	10 00			

## DESIGNATED FOR WORK AMONG INDIANS.

<b>CENTRAL PENNSYLVANIA.</b>		<b>PENNSYLVANIA.</b>	
Bethlehem—Trinity Church, through Wo. Aux.	10 05	Honey Brook—St. Mark's.....	2 00
Lebanon—St. Luke's, through Wo. Aux.....	5 00	Lower Merion—St. John's S. S., * for "Rev. C.	
Reading—Christ Cathedral, through Wo. Aux.	8 02	C. Parker" Scholarship.....	120 00
Williamsport—Christ Church.....	8 42	Norristown—St. John's S. S., * for St. Paul's	
		School, Yankton.....	40 00
	31 49	Philadelphia (Germantown)—Calvary S. S., *	
		for "Calvary" Scholarship.....	60 00
<b>DELAWARE.</b>		Christ Church, for Bishop Hare's Indian	
Claymont—Ascension.....	2 00	Mission.....	5 00
New Castle—Immanuel Church S. S., for		(Mount Airy)—Grace S. S.*.....	7 93
Bishop Hare's work, \$51.79; Parish, for		Grace S. S., * for Indians in North Dakota.	87 21
Indian Missions, \$7.71.....	59 50	Church of the Nativity S. S., * for Scholar-	
		ship, Indian girl.....	60 00
	61 50	Redemption S. S., * for Bishop Hare.....	10 00
<b>LONG ISLAND.</b>		(Manayunk)—St. David's S. S., * two Indian	
Brooklyn—Mrs. Cortis, through Wo. Aux.,		Scholarships.....	60 00
for "St. Mary's" Scholarship, Yankton		St. David's Mission S. S., *.....	6 00
Agency.....	30 00	St. Luke's S. S., * for Bishop Hare.....	114 71
St. James' S. S., for Scholarship, Hope		(West)—St. Mary's S. S., *.....	20 00
School.....	60 00	(Germantown)—St. Michael's, for "James	
(Heights)—Grace, Mrs. Gracie, through		Lloyd Breck" Scholarship, Rosebud Agency	60 00
Wo. Aux., for St. Paul's Indian School.....	20 00	(Aramingo)—St. Paul's S. S., * for Bishop	
Newtown—St. James', through Wo. Aux., for		Hare's Indians.....	12 50
"Minnie Moore" Scholarship.....	60 00	(Bridensburg)—St. Stephen's S. S., *.....	5 07
		(West)—Trinity Church S. S., *.....	77 55
	170 00	(Germantown)—St. Peter's, Miss Clements'	
<b>MARYLAND.</b>		School, through Wo. Aux., for "Pauline"	
Baltimore—Ascension, the Rev. Campbell		Indian Scholarship.....	20 00
Fair, through Wo. Aux.....	10 00	Warwick—St. Mary's.....	2 00
Mrs. James McLane, for "McLane" Schol-		West Vincent—St. Andrew's.....	2 00
arship.....	60 00		
Grace, through Woman's Indian Aid, for			771 96
salary of Miss Ives.....	34 00	<b>RHODE ISLAND.</b>	
Frederick—All Saints', through Wo. Aux., \$13;		Providence—All Saints' Memorial Church....	28 80
for "All Saints'" Scholarship, \$60.....	73 00	<b>SOUTH CAROLINA.</b>	
	177 00	Cheraw—"T.".....	5 00
<b>MASSACHUSETTS.</b>		<b>SOUTHERN OHIO.</b>	
Brighton—St. Margaret's S. S., through Wo.		Cincinnati—Church of Our Saviour.....	5 00
Aux., for Missions in Dakota.....	3 26	Christ Church.....	32 47
Cambridge—Christ Church, "A Member,"			37 47
through Wo. Aux.....	3 00	<b>VERMONT.</b>	
	6 26	Brattleboro—St. Michael's, for Bishop Hare..	15 00
<b>NEW HAMPSHIRE.</b>		<b>MISCELLANEOUS.</b>	
Portsmouth—S. S. Class of Boys to help edu-		Designated for Indians.....	1 50
cate an Indian Boy.....	1 50	Interest on Investments.....	33 75
<b>NEW YORK.</b>		Interest on Investments account of Whipple	
New York—Christ Church S. S., for Schol-		Hospital.....	31 50
arship.....	60 00		66 75
Trinity Chapel, "In Memoriam M. B. O.,"		Receipts for the month.....	1,453 73
for "Pure in Heart" Scholarship.....	45 00	Amount previously acknowledged.....	18,258 49
"J. J. R.," for Bishop Hare.....	5 00	Total receipts since September 1st, 1884....	\$19,742 22
Poughkeepsie—Holy Comforter, Mrs. Jane			
Hogate.....	1 00		
	111 00		



## SPECIAL CONTRIBUTIONS.

<b>CHICAGO.</b>		
<i>Chicago</i> —Trinity Church, Young Ladies' Missionary Society, for payment of Rev. Mr. Brown's stipend promised Bishop Brewer.	62 50	
<b>CONNECTICUT.</b>		
<i>Fair Haven</i> —St. James', for Bishop Tuttle, \$10; Bishop Paddock, \$10	20 00	
<i>New Haven</i> —Ladies' Church Mission Association, \$23.19; St. Thomas' S. S., \$26.81; thro' Wo. Aux., for Bishop Dunlop	50 00	
<i>Waterbury</i> —St. John's, for Rev. G. B. Cooke, \$50; Mrs. Brent, \$25	75 00	
<i>Through Wo. Aux., for Bishop Hare's Churches for Indians, of which from Bethel, St. Thomas', \$2; Bridgeport, Christ Church, \$3; Bridgeport, St. John's, \$6; Cheshire, St. Peter's, \$10; East Bridgeport, St. Paul's, 50 cts.; Easton, Christ Church, \$3.58; Hartford, Christ Church, \$13.06; Hartford, Church of the Good Shepherd, \$10; Hartford, Trinity Church, \$20; Middletown, Christ Church, \$1.15; Middletown, Church of the Holy Trinity, \$13.50; New Haven, St. Paul's, \$10; New Haven, Trinity Church, \$20; New London, St. James', \$36.50; Newtown, Trinity Church, \$14; Nichols Farms, Trinity Church, \$2; Norwalk, St. Paul's, \$2.50; Norwich, Christ Church, \$5.69; Pomfret, Christ Church, \$5; Portland, Trinity Church, \$5; Southport, Trinity Church, \$14; Stamford, St. John's, \$21; Tashua, Christ Church, \$2.52; Waterbury, St. John's, \$20; Westport, Christ Church, \$1; Woodbury, St. Paul's, \$8.</i>	250 00	
<b>DELAWARE.</b>		
<i>Delaware City</i> —Christ Church S. S., for Bishop Walker	4 81	
<i>Wilmington</i> —St. John's, for Scholarship in Bishop Spalding's School	40 00	
	44 81	
<b>KANSAS.</b>		
<i>Atchison</i> —Trinity Church S. S., for Scholarship, Ogden, Utah	10 00	
<b>LONG ISLAND.</b>		
<i>Brooklyn (Heights)</i> —Grace, Mrs. Gracie, thro' Wo. Aux., for Seabury Divinity School, \$20; Building Fund of Cathedral at Fond du Lac, \$20	40 00	
Miss Bulkeley, through Wo. Aux., for Maintenance Fund of Fanny C. Paddock Hospital	1 00	
<i>Flushing</i> —St. George's, through Wo. Aux., for Maintenance Fund of Fanny C. Paddock Hospital	25 00	
<i>Little Neck</i> —Zion, for Bishop Tuttle, \$25; Bishop Hare, for Sioux Falls, Dak., \$30	55 00	
"H. N. E.", for Bishop Thompson, for Colored work, \$100; Bishop Lyman, for Colored work, \$100	200 00	
	321 00	
<b>MAINE.</b>		
Branch Wo. Aux., for Domestic Contingent Fund	20 00	
<b>MARYLAND.</b>		
<i>Baltimore</i> —Ascension, Rev. Campbell Fair, through Wo. Aux., for Scholarship in Bishop Tuttle's School, Utah	40 00	
Grace, Mrs. Frances D. Parry, through Wo. Aux., for Rev. G. B. Cooke	11 00	
<i>Towson</i> —Trinity Church, through Wo. Aux., for Bishop Garrett, \$25; Bishop Young, for work in Cuba, \$25	50 00	
	101 00	
<b>MASSACHUSETTS.</b>		
<i>Boston</i> —St. Paul's, "A Member" through Wo. Aux., for Seabury Divinity School	20 00	
<b>MICHIGAN.</b>		
<i>Alpena</i> —Trinity Church, through Wo. Aux., for Bishop Whitaker, \$5; Scholarship, Reno, Nev., \$4	9 00	
<i>Detroit</i> —Christ Church, League of Young Girls, through Wo. Aux., for Mrs. Buford	7 04	
Emmanuel Church, through Wo. Aux., for Scholarship, Reno, Nev.	10 00	
St. John's, through Wo. Aux., for Scholarship, Reno, Nev.	12 50	
St. Paul's, through Wo. Aux., for Bishop Whitaker	25 00	
<i>Jackson</i> —St. Paul's, through Wo. Aux., for Bishop Whitaker	10 00	
<i>Livingston Co.</i> —Branch Wo. Aux., for Bishop Whitaker	7 00	
<i>Sault Ste Marie</i> —St. James', through Wo. Aux., for Mrs. Buford, \$6.25; Scholarship, Reno, Nev., \$5	11 25	
Branch Wo. Aux., at Meeting, June 9th, 1885, for Bishop Whitaker	13 00	
	104 79	
<b>MISSOURI.</b>		
<i>St. Louis</i> —Christ Church, for Bishop Dunlop, \$50; for Mission to the Jews, \$29	79 00	
<b>NEW HAMPSHIRE.</b>		
A Clergyman's wife, through Wo. Aux., for Bishop Young's work in Cuba	10 00	
<b>NEW JERSEY.</b>		
Branch Wo. Aux., for Domestic Contingent Fund	10 00	
<b>NEW YORK.</b>		
<i>New York</i> —Holy Apostles', Woman's Missionary Association, for Bishop Elliott, \$40; Domestic Contingent Fund, \$10.40	50 40	
St. Thomas', through Wo. Aux., for Domestic Contingent Fund	10 00	
<i>West Chester</i> —St. Peter's, Mrs. Johnson, thro' Wo. Aux., for Scholarship, Ascension School, Cove, Oregon	50 00	
	110 40	
<b>OHIO.</b>		
<i>Cleveland</i> —Grace, through Wo. Aux., for Mrs. Payne, for Colored Divinity Student at Petersburg, Va.	10 00	
St. Paul's, through Wo. Aux., for Mrs. Buford	19 80	
<i>Mount Vernon</i> —St. Paul's, through Wo. Aux., for bed in Mrs. Buford's Hospital	5 00	
<i>Painesville</i> —Lake Erie Seminary, through Wo. Aux., for bed in Mrs. Buford's Hospital	29 20	
<i>Youngstown</i> —St. John's, for Rev. L. W. Applegate, Streator, Ill.	10 00	
	74 00	
<b>OREGON.</b>		
Branch Wo. Aux., for Domestic Contingent Fund	50 00	
<b>PENNSYLVANIA.</b>		
<i>Bristol</i> —St. James S. S.,* for Bishop Whitaker	103 69	
<i>Conshohocken</i> —Calvary S. S.,* for Bishop Lyman, for St. Augustine's School, \$12 20; Rev. G. B. Cooke, \$11; Rev. J. Robinson, \$6; Bishop Garrett's Girls' School, \$8.77; Bishop Paddock's Hospital, \$14.01	51 98	
<i>Lower Merion</i> —St. John's S. S.,* for Bishop Whipple, for Educational work, \$50; Bishop Wingfield, \$40; Bishop Tuttle, for St. John's Scholarship, \$40	130 00	
<i>Norristown</i> —St. John's S. S.,* for Scholarship, Salt Lake	40 00	
<i>Philadelphia</i> —Ascension, through Wo. Aux., for Rev. G. B. Cooke	1 00	
Christ Church S. S.,* for Bishop Dunlop	50 00	
Covenant S. S.,* for Bishop Whipple	30 53	
Crucifixion S. S.,* for Mrs. Buford's Hospital	27 00	
Holy Apostles' S. S.,* for Bishop Vail, \$50; Bishop Whipple, \$50; Bishop Whitaker, \$50	150 00	

Incarnation, through Wo. Aux., for Rev. G. B. Cooke, \$25; S. S.\* for Rev. L. C. Walker, \$21.84; Mrs. Brent's assistant's salary, \$25  
Church of the Messiah S. S.\* Broad St., for Bishop Paddock.....  
Church of the Nativity S. S.\* for Bishop Walker.....  
Redemption S. S.\* for Bishop Paddock, \$5; Bishop Garrett, \$5.....  
St. Clement's, through Wo. Aux., for Rev. C. B. Perry, for St. Mary's Home, Baltimore St. Luke's, through Wo. Aux., for salary of Mrs. Brent's assistant.....  
St. Mark's, for Rev. T. W. Haskins, \$75; for St. Augustine's College, Raleigh, \$75; for Bishop Pierce's Cathedral work, \$50; Miss M. Scott, Liberia, \$25.....  
St. Peter's S. S.\* for Rev. G. B. Cooke.....  
Transfiguration S. S.\* for Bishop Gillespie "C. W." for Bishop Thompson, for Colored work, \$50; Bishop Lyman, for Colored work, \$50.....  
Miss M. E. Babbitt, through Wo. Aux., for Bishop Morris, a yearly pledge.....  
Burd Orphan Asylum S. S.\* for Mrs. Buford's Hospital.....  
(Crescentville)—Trinity Chapel S. S.\* for Bishop Dunlop.....  
(Frankford)—St. Mark's S. S.\* for Bishop Garrett's School, \$25; Bishop Paddock Hospital, \$21.87.....  
(Germantown)—St. Luke's,\* for Bishop Morris, \$225; Bishop Paddock, \$100; Bishop Garrett, \$100.....  
(Germantown)—St. Peter's, through Wo. Aux., for Rev. G. B. Cooke.....  
(Moyamensing)—All Saints' S. S.\* for Bishop Whitaker.....  
(Oxford)—Trinity Church S.S.,\* for Bishop Dunlop.....  
(Roxborough)—St. Timothy's S. S.\* for Bishop Spalding, \$20; Bishop Quintard, \$30; Bishop Welles, \$15.....  
(West)—Church of the Saviour S. S.\* for Ascension School, Cove, Oregon, \$84.85; Rev. R. G. Noland, \$2.21.....  
(West)—St. Andrew's, through Wo. Aux., for Mrs. Brent's assistant's salary.....  
(West)—St. Mary's S. S.,\* for Rev. T. H. M. V. Appleby.....  
Weldon—St. Peter's S. S.\* for Rev. W. C. Gray.....

2,162 06

PITTSBURGH.  
Pittsburgh—Church of the Good Shepherd, for Mission to the Jews..... 2 14  
SOUTHERN OHIO.  
Cincinnati—Christ Church, through Wo. Aux., for Scholarship in Utah..... 10 00  
(Walnut Hills)—Advent, through Wo. Aux., for Bishop Brewer, for Episcopal Residence..... 50 00  
(Walnut Hills)—"Our Girls," through Wo. Aux., for Scholarship, Reno, Nevada..... 5 00  
Columbus—Trinity Church, through Wo. Aux., for Bishop Tuttle's work among Mormons, \$25; Books for S. S. at Winter's, Cal., \$17.61..... 42 61  
Dayton—Christ Church, through Wo. Aux., for Scholarship, Reno, Nevada..... 5 00  
112 61

WESTERN MICHIGAN.  
Battle Creek—St. Thomas', for Bible and Prayer Book Society..... 8 00  
Big Rapids—St. Andrew's S. S., through Wo. Aux., for teacher in Colored School, Pittsboro', N. C..... 1 00  
Ionia—St. John's, through Wo. Aux., for Mrs. Brent..... 3 00  
12 00

WESTERN NEW YORK.  
Belmont—St. Philip's S. S., for Bishop Tuttle..... 11 40  
Geneva—Trinity Church, for Bishop Garrett's Girls School..... 2 00  
Rochester—St. Paul's, "H. S. M.", for Bishop Thompson's Colored work..... 25 00  
Watkins—St. James' S. S., for Bishop Thompson's Colored work..... 15 50  
53 90

MISCELLANEOUS.  
St. Mark's Friendly League, through Wo. Aux., for "League" Scholarship, St. Mark's School, Salt Lake..... 10 00  
"E. R. C.", for Mrs. Buford..... 5 00  
15 00  
Receipts for the month..... 3,770 21  
Amount previously acknowledged..... 25,670 94  
Total receipts since September 1st, 1884..... \$29,441 15

Total receipts for the month in all departments (exclusive of Specials), \$10,952.96

## ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$48,859.32..... \$131,321 04  
Designated for Work among Colored People, of which from Legacies, \$10,000.00..... 16,835 48  
Designated for Work among Indians, of which from Legacies, \$1,650.00..... 19,742 22  
Special Contributions..... 29,441 15  
\$197,239 89

## STATEMENT.

Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Domestic Missions, including Work among the Indians and Work among the Colored People of the South, for the fiscal year closing with August 31st, 1885..... \$192,150 00  
Deficiency August 31st, 1884..... 42,171 65  
\$234,321 65  
Receipts for ten months, exclusive of Specials..... 167,798 74  
Amount required from July 1st, 1885, to September 1st, 1885..... \$66,522 91



# FOREIGN DEPARTMENT.

## Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. H. Dyer, D.D.,  
" E. A. Hoffman, D.D.,  
" J. H. Eccleston, D.D.,  
" Geo. Williamson Smith, S.T.D.,  
" Henry Y. Satterlee, D.D.,  
" Jacob S. Shipman, D.D., D.C.L.,  
" Charles H. Hall, D.D.

Mr.  
" Lemuel Coffin,  
" James M. Brown,  
" Cornelius Vanderbilt,  
" R. Fulton Cutting,  
" Jos. W. Fuller,  
" C. M. Conyngham,  
" Julien T. Davies,  
" John H. Shoenberger.

Rev. JOSHUA KIMBER, *Secretary.*  
23 Bible House, New York.

Mr. JAMES M. BROWN, *Treasurer.*  
23 Bible House, New York.

## Form of Bequest to Foreign Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions*

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

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## AUGUST, 1885.

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## APPROPRIATIONS.

At the stated meeting for June, the Foreign Committee were obliged to face the same question with regard to appropriations for the next fiscal year that they have met more than once before. The Secretary stated that the receipts, exclusive of those from "specials" and legacies, for the past twelve-month were \$110,478. This was the basis of action under the rule. In the same connection the Secretary presented a budget embodying the amounts asked for from the several Mission fields (after certain permissible deductions had been made) for the fiscal year 1885-86, which footed up \$126,160. After careful deliberation the Committee went before the Board with a statement of the facts of the case, and recommended that appropriation be made to the several Missions, etc., for the *first quarter* of the new year, for current expenses to carry the work forward as now conducted. This of course is a temporary expedient. It is earnestly hoped and prayed that before the Board comes to the consideration of the question of appropriations beyond the period specified, funds may be in the treasury to avert the calamity, so often described, that would ensue should the Board be compelled to close schools, withdraw Missionaries, or in any other way reduce its expenses in the Foreign field.

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## CONSECRATION OF THE BISHOP OF CAPE PALMAS.

THE consecration of the Rev. SAMUEL DAVID FERGUSON, D.D., as the Fourth Missionary Bishop of Cape Palmas and Parts Adjacent, took place in Grace Church in this city on St. John Baptist's Day (June 24th). This marks another epoch in the history of this Church. Fifty years after she declared herself to be the Domestic and Foreign Missionary Society, "comprehending all persons who are members of this Church," fifty years after the consecration of Dr. Jackson Kemper as the first Domestic Missionary Bishop,

fifty years after the inception of the African Mission, it has come to pass that the work there has advanced to such a position that a man of the African race, educated entirely in the Mission schools, comes to a seat in our House of Bishops. So is happily concluded the first half century of the Church's corporate Missionary work. Looking over the whole field at home and abroad, may we not cry with the Psalmist: "See what great things God hath done for us, already, whereof we rejoice."

Certain particulars concerning the Bishop-elect were given in the June number of last year, which proved to be correct except with regard to his age. He is now forty-three. The additional interesting fact may be mentioned that he was baptized by Bishop Gadsden. On the 18th ultimo the degree of Doctor of Divinity was conferred upon him by the Faculty of the Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio, located at Gambier.

#### THE CONSECRATION SERVICE.

A little after the appointed hour, half-past ten o'clock, the Bishops and Clergy entered the church during the singing of Hymn 176, "The Son of God goes forth to war." Morning Prayer was begun by the Rev. Eugene A. Hoffman, D.D., Dean of the General Theological Seminary. The Lessons were read by the Rev. Thomas F. Davies, D.D., rector of St. Peter's Church, Philadelphia, and the Creed and Prayers said by the Rev. Jacob S. Shipman, D.D., D.C.L., rector of Christ Church, New York. The rector of the parish, the Rev. William R. Huntington, D.D., announced the Hymns and received the offerings. Hymn 292, "Souls in heathen darkness lying," was sung; after which the Rt. Rev. Henry C. Potter, D.D., LL.D., Assistant Bishop of New York, began the Communion Office; the Rt. Rev. William Bacon Stevens, D.D., LL.D., Bishop of Pennsylvania, reading the Gospel. Hymn 126, "O Spirit of the living God," was sung. The sermon was preached by the Rt. Rev. Alfred Lee, D.D., LL.D., Bishop of Delaware, presiding in the House of Bishops, from Romans i., 14. Through the kindness of Bishop Lee, in response to a request made on behalf of the new Bishop and the Foreign Committee, we are able to give the sermon in full.

The sermon ended, the elected Bishop vested with his rochet was presented by the Rt. Rev. Thomas A. Starkey, D.D., Bishop of Northern New Jersey, and the Rt. Rev. Dr. H. C. Potter, to the Presiding Bishop, "sitting in his chair near the Holy Table," who required the usual promise of conformity. The certificate of Dr. Ferguson's election was read by the Rev. George Francis Nelson, Assistant Secretary of the House of Bishops, and the certificate of the confirmation of the election by the Standing Committees and the Bishops was read by the Rev. George Frederick Flichtner, Secretary for Domestic Missions. The Presiding Bishop moved the congregation to prayer, when the Litany with the special Suffrage was said by Bishop Starkey. The Presiding Bishop having examined the Bishop-elect in the manner set forth in the Ordinal, the Rev. Alexander Crummell, D.D., rector of St. Luke's Church, Washington, D. C., and the Rev. Joshua Kimber, Secretary for Foreign Missions, attending Presbyters (while Hymn 290, "Ye Christian heralds, go proclaim," was sung) put upon the Bishop-elect the Episcopal habit. The *Veni, Creator Spiritus* was



said by the Presiding Bishop, the Bishops and others present responding. After the prayer following, the consecration took place; the Presiding Bishop being assisted in the laying on of hands by the Rt. Rev. Dr. Stevens and the Rt. Rev. Abram Newkirk Littlejohn, D.D., LL.D., Bishop of Long Island, appointed for the purpose, and the other Bishops present. The Communion Office was pro-



THE RIGHT REV. SAMUEL DAVID FERGUSON, D.D.

(From *Harper's Weekly*.)

ceeded with. The offerings were designated for the work of the new Bishop and placed at his discretion. They were gathered by six clergymen named for the duty, of whom three were of the African race. The Presiding Bishop said the prayer of consecration. The new Bishop delivered the cup to a number. The Hymn was No. 205, verses 2, 5 and 6.

Besides the Bishops, about fifty clergymen were present, of whom thirty

were robbed. There was a very large congregation for the season of the year. As the Clergy retired the choir sang Hymn 206, "Rise, crowned with light, imperial Salem, rise."

#### THE SERMON.

*"I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise."*  
—ROMANS i., 14.

There are other debts besides the pecuniary obligations of which the law takes cognizance, and not less binding. It is not merely for the figures written in the ledger or specified in the bond that we are holden. There are moral liabilities which, although not enforced by legal process and human tribunal, are real and valid—debts of equity and charity, mutual obligations which heart and conscience are constrained to acknowledge. Those whom God has endowed with capacity, knowledge, wealth, and social influence are under proportionate obligations. The poor and friendless, the ignorant and suffering have claims which may not be enforced by civil courts, but which stand good in the chancery of heaven. Neither does the repudiation of such debts pass unnoticed or uncompensated. In regard to all our liabilities—equitable, moral, charitable, and religious—the issue proves that honesty is the best policy. The indigent cannot sue me at law for shutting my ear to his cry of distress, nor the neighbor for churlishness and supercilious contempt; but there is a powerful maintainer of every righteous claim, a pleader for the weak, the wronged, and the wretched.

The obligation to help and befriend our suffering fellow-creatures is commensurate with the means placed at our disposal. All God's gifts are talents, to be traded with and improved. Suppose a person to be possessed of a sovereign specific for a strange and mysterious pestilence, like the Asiatic cholera, which spreads such terror when it invades a land. While thousands are smitten around him, and death is sweeping in a vast harvest, shall he lock up the secret in his own breast? Or shall he accumulate a fortune by only dispensing it to those who can pay? Would not shame and reproach follow such unfeeling selfishness, and the community hold such a man a debtor? So, if men who have it in their power to save the passengers and crew of a sinking vessel would drive a hard bargain and haggle for a good price before launching the life-boat, there would be an outburst of indignation and contempt. When precious lives are at stake there are higher considerations than profit and lucre. And there is a witness in the breast that urges with exceeding force such claims of right and mercy, and goads and threatens the delinquent. The Secretary of the Treasury of the United States acknowledges from time to time the return from unknown persons of sums of money of which the Government had been defrauded. Only the debtors are aware of the frauds, and they are perfectly safe from legal detection and penalty. But the inward pressure is too strong to be resisted, and conscience-money becomes a stated item in the balance-sheet.

Why is the Apostle Paul so unwearied a journeyer, so hard a worker, so abundant in labors and sacrifices, so oft in dangers and privations? Why can he not be content to enjoy in his own land the advantages which his learning, ability, reputation, and social position would secure? Why expose himself to such a storm of hatred, obloquy, and persecution in proclaiming the principles of "this sect everywhere spoken against"?

He counts himself a debtor, a man pressed by immense responsibilities. He cannot slight the claims of his dying fellow-sinners. If he attempted to do so he would feel the scourge of reproachful conscience, and be compelled to own himself dishonest and recreant. True, he had never taken a farthing from these Greeks and Barbarians. He knew few of them by name. They cared not for him. They desired not the blessing which he would bring. Many of them would repay his love with hatred, and his entreaties with revilings and curses. He knew that bonds and afflictions awaited him in



every city. But none of these things moved him. God had provided for perishing men a glorious and precious redemption. He had confided the transmission of this gift to the hands of His Apostles. If salvation reached multitudes it would be through Paul's instrumentality. Only from his mouth would they learn that the Son of God had come into the world, and had come to seek and to save the lost. To him was entrusted the dispensing of the bread of life, and they were famishing. He had the remedy for the moral pestilence, and they were infected. He could point the way to the goodly land, and they were astray in the wilderness. He could make known the unsearchable riches of CHRIST, and they were poor indeed. And looking over the wide expanse of misery and sin, and knowing the all-sufficiency of the Gospel and the impossibility of any other healing, he exclaims with lofty integrity and unfaltering purpose, "I am a debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise." How high did such a man stand in moral stature above the selfish, vainglorious, grasping conquerors and despots before whom the world was cringing and worshipping? At this very time the Roman Senate was proclaiming Nero a god, and rendering him divine honors.

All Christians are not apostles, nor foreign Missionaries, nor ministers of the Gospel. So when a nation is involved in war all citizens are not enlisted as actual combatants. But those who put on their armor and stand in the breach are representatives of the whole nation. By their manly breasts are the rights and homes of their countrymen protected. It is their blood that purchases safety and peace for the commonwealth. And what manifest injustice for those who are not exposed to the hardships and perils of the campaign to excuse themselves from all participation in the exactions of the war! They ought to bear their share of its burdens all the more cheerfully because not in the personal experience of suffering and danger like their brothers in the field. And the debt of sympathy and needed succor to their brave defenders is one which every generous heart will gladly recognize.

Now in the tremendous wrestling of the Church of God against the rulers of this world's darkness, all Christians are enlisted under the banners of the great Captain of Salvation, pledged in their Baptism to be CHRIST's faithful soldiers and servants unto their life's end. Our Missionaries are placed in the front of the battle. They incur manifold privations and dangers—nay, count not their lives dear unto themselves, so that they may "finish their course with joy and the ministry which they have received from the LORD JESUS to testify the Gospel of the grace of God." It is at the cost of many precious lives that the warfare is waged. While we admire the self-sacrificing courage of the patriot soldier, shall we be insensible to the endurance and devotedness of those who show us that the zeal and love and fearless devotion of the early Christians are not things of the past?

But why is it more their cause than ours in which they endure hardness? Has the LORD JESUS CHRIST done less for us than for them? Was not the same blood shed for us all? The same Holy Spirit purchased? Is not the same grace extended? Is not the same heaven opened? And is the debt owing to the unevangelized more theirs than ours? It is the ransomed Church that is the depositary of the Gospel, the LORD's steward and messenger: "Ye are the light of the world." It was through this channel that the Dayspring came on high visited us. We rejoice in the liberty, the hope, the consolation, the joy of CHRIST's salvation, because His servants aforetime paid this debt to our fathers, and we inherit the blessing. We claim our part in the Saviour's benediction, "Lo, I am with you always unto the end of the world." Without this conviction of His constant presence, what would our worship, rites, sacraments be worth? All would be lifeless, empty, profitless—the casket without the jewel—the candlestick without the light. But in the same sentence in which the LORD promises to be with His Church He enjoins, "Go ye and disciple all nations." The promise and the duty are bound up together. They

cannot be divorced one from the other. We cannot cling to the grace and refuse the charge. We cannot hope to retain the blessing while we disown the obligation. They are inseparable. If we believe that JESUS is with us now, hearing the suppliant, pardoning the sinner, strengthening the weak, succoring the tempted, cheering the living, sustaining the dying, then we must confess also that JESUS is saying, "Let your light so shine before men." "Freely ye have received, freely give." You are My messengers to those who are sitting in darkness and the shadow of death. You are required by your own mouth, or by those whom you send forth, to proclaim liberty to the captives of sin and the opening of the prison to them that are bound. The world is astir and waiting. Nations are ready to be evangelized. Old barriers are falling. Massive and buttressed walls are crumbling. Idol shrines are going to decay. New forces and agencies are at your command. Steam and electricity wait your bidding. The wondrous instrumentality of the press is enlisted in your aid. Seize these amazing helps—improve these propitious hours. Thus equipped and provided, hasten to save and rescue them that are ready to perish.

There is promised a blessed era in the future, when "they shall no more teach every man his neighbor and every man his brother, saying, Know the LORD: for all shall know Me from the least to the greatest." It is not for us to know how near that period may be—peradventure, nearer than we imagine—but, undeniably, it has not yet come. The long night of ignorance and sin still broods over a large portion of our globe. On this spot and on that fall sunbeams. The mountain tops glow and redden; but even in the most favored climes the shadows are but partially dispelled, and over large portions of the earth still mantles a thick pall of murkiness and gloom. Never was the call upon the Church to go forth on this holy errand more pressing, nor the openings more inviting, nor the encouragements more evident. The power of the Gospel to elevate the most degraded, soften and humanize the most ferocious, purify and cleanse the vilest, is no untried experiment, no problem yet unsolved. Where it is faithfully preached it shows its inherent divinity, its transforming, uplifting, sanctifying influence. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." "I am a debtor both to the Greeks and to the Barbarians." There is a great debt owing to the destitute and sinful in our midst. But not to them alone. Shall I fold my hands and shut up my sympathies from the distant heathen, and say, "Who is my neighbor?" The LORD has answered the question—any one whom I have the means of helping. He may be far away, geographically, but the agencies of Christian benevolence bring him near. My missionary brother is on the ground, gathering in the outcasts and binding up the sore, gaping wounds. I can sustain him while he is doing CHRIST's work, provide for his wants, give him what is indispensable for his continuance there. It is just as feasible to send the Gospel to another hemisphere as to give bread at our own door. And what we do for the servant we do for the LORD. Who more truly represent JESUS CHRIST than those who go forth into the moral wastes of heathendom, conferring not with flesh and blood, to save those for whom He laid down His own life? "Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me."

While the debt owing to the unevangelized by the whole Church is world-wide and general, a particular Church must select portions of the great field upon which its efforts are to be expended. The providence of God may open this door or that, or the convictions of duty may point with special urgency in certain directions. Are there not considerations, forcible and weighty, that commend to us our African Mission? As citizens of these United States we find in our midst millions of African descent. How came they here? Not of their own will, nor are they the descendants of voluntary emigrants. Their ancestors were forcibly torn from their native land and transported across the ocean with most cruel indifference to their anguish and suffering; and those who survived the horrors



of the passage were doomed to wear out their lives in hopeless servitude, and bequeath to their children an inheritance of bondage and degradation. It is not for us now to apportion the measure of guilt and accountability incurred by governments or people, or to boast that if we had lived in the days of our fathers we would not have been partakers with them in this inhuman traffic. Men's minds have greatly changed within the last hundred years upon this as upon some other questions. God be thanked that in some things certainly the world has been advancing, and that the claims of justice, mercy, and human brotherhood are better understood. We desire not to revive painful memories in the way of stigma and denunciation. But there is one point of view in which it becomes us to look back at the past. Is it in the power of this generation to do something to redress this great wrong, and to repay this immense debt?

By the unrequited labors of those who were brought here manacled captives, and of their descendants, immense tracts of our country have been reclaimed and cultivated, and rich harvests reaped and garnered. There has been a prodigious development of our resources, and the benefits have not been confined to one section of the land. How great a proportion of the wealth of which the nation boasts accrued from the toil of this people God only knows. We, at the present day, cannot obliterate the past, or undo the wrong, or recall to life the sufferers, or return the debt in kind. But what we can do is to send heaven's choicest gift, the knowledge that maketh wise unto salvation, to the shores where once the slave-trader embarked his living cargo, and thus carry blessings to the kindred and countrymen of those who toiled and died in a land of strangers. To the millions of this race among ourselves, as well as to those beyond the sea, we should count ourselves debtors. If any branch of the evangelistic work of our Church has peculiar and sacred claims to generous support, it seems to me to be our African Mission, as well as our home Missions among our colored people. With glad and ready heart should we enter this open door. With free and unclosed hand should we pour our gifts into the LORD's treasury. And when we read with averted eye the shocking details of former injustice and inhumanity, well may we thank God that He has shown us a way in which we may send back to those sunny climes a benefaction, the value of which cannot be told.

On the present occasion, when, in obedience to the mandate of our Church, we are assembled for the purpose of conferring the highest office in her gift upon a representative of this race, and clothing him with authority to preach the Word and to commission others to preach it, to build up and govern the Church of CHRIST on that continent, we may well be stimulated by the history of the past. It is our privilege to send the messenger of glad tidings, the harbinger of peace. Swift-winged ships now traverse the ocean, bearing not the robber and the pirate, but the evangelist and teacher, the helper and healer.

Over those immense regions which stretch from the Mediterranean far into the Southern Ocean there still prevails, with little exception, the unbroken reign of Satan and death. Scenes over which God has lavishly scattered loveliness and grandeur are devastated by incessant wars and appalling cruelties. The groans of the wretched are rising in agony and despair from burning villages and tortured captives. Sorcery and superstition poison the charities of social intercourse, and the living drag on their existence in constant terror. Oh! if there be a debt owing from happy and favored people to the crushed and wretched, it is nowhere more evident and imperative.

In helping us to do something in this requital of Christian love, we call upon you, brother beloved in the LORD, to be our agent and co-operator. The fullest authority of the Gospel Ministry is now to be confided to you. Great is the trust, arduous the work, wide the field. For the wise discharge of your important duties, and their effectiveness and success, you will need, in no small measure, those gifts which our ascended Saviour bestows upon His Ministry, and for which our united prayers will now be offered.

While we deplore the past wrongs and existing miseries of the vast continent upon whose shores you will lift up the standard, we cherish the hope that a new era is now dawning. The veil that has hung for ages over that land of mystery and terror is being lifted up. Those long unknown and inaccessible regions are now penetrated by the adventurer, the man of science and the Missionary. There are revealed to the entranced eyes of the wondering explorer broad lakes, towering mountains, majestic streams and fertile plains of unlimited expansion. Christendom is startled and aroused by these wondrous disclosures. Africa is not to be forever the land of barbarism and fetichism, the prey of the robber and tyrant. The waves of civilization are breaking higher and higher upon her shores, and flowing up her grand rivers. Oh, that the waters of salvation, the Gospel of peace and good-will to men may come in with this rushing tide! Oh, that the throne of the LORD JESUS may be upreared where Satan's seat has been so long and so strongly established! Envidable is the privilege, my brother, of bearing a part, however humble, in such an enterprise—of doing something to help forward and hasten the regeneration of Africa. It was a son of Africa who bore the Saviour's cross on the way to Calvary. Be it yours patiently and lovingly to carry the same hallowed burden for the same dear Master. The task of Simon the Cyrenian is not yet done. We rejoice in the belief that you are here to-day in obedience to a higher call than that of man. Trusting that you will not labor unsustained by the presence, uncheered by the smile of our gracious Saviour, and that with enlarged powers abundant success will crown your efforts, we this day devoutly wish you God speed.

Experience has shown that it is well to have the Letters of Consecration published where the instrument can be easily referred to:

#### LETTERS OF CONSECRATION.

In the Name of the Father, and of the Son, and of the Holy Ghost, Amen, to all the faithful in CHRIST JESUS throughout the world, greeting: Be it known unto you that We, Alfred Lee, D.D., LL.D., by divine permission Bishop of Delaware and Presiding Bishop; assisted by the Right Reverend William Bacon Stevens, D.D., LL.D., Bishop of Pennsylvania, and the Right Reverend Abram Newkirk Littlejohn, D.D., LL.D., Bishop of Long Island, as also by the other Right Reverend Bishops whose names are hereto subscribed, under the protection of ALMIGHTY God, in Grace Church, in the City of New York and State of New York, on the twenty-fourth day of June, being the feast of St. John the Baptist, in the year of our LORD one thousand eight hundred and eighty-five, did then and there in the presence of a congregation of the Clergy and laity of the Diocese of New York and of other dioceses, according to the due and prescribed Order of the Protestant Episcopal Church in the United States of America and in conformity with the Canons thereof, Ordain and Consecrate our beloved in CHRIST, the Reverend SAMUEL DAVID FERGUSON, Presbyter and Doctor of Divinity, of whose sufficiency in good learning, soundness in the Faith, and purity of manners we were fully ascertained, into the Sacred Office of Bishop in the One Holy Catholic and Apostolic Church of God: he having been duly elected Bishop of Cape Palmas and Parts Adjacent with Missionary jurisdiction.

Given under our hands and seals in the City and State aforesaid on the twenty-fourth day of June, in the year of our LORD one thousand eight hundred and eighty-five.

ALFRED LEE,  
WM. BACON STEVENS,  
ABRAM NEWKIRK LITTLEJOHN.

THOMAS A. STARKEY, Bishop of Northern New Jersey,  
HENRY C. POTTER, Assistant Bishop of New York.



## AFRICA.

## BISHOP FERGUSON.

DURING the interval between his arrival in this country and his consecration, Bishop Ferguson was very fully employed in presenting the cause of his Mission before congregations in this city and elsewhere. Besides this, a missionary reception was given him, by Mrs. Theodore Irving, at St. John's School, West 32d Street, where there was a great gathering of the friends of the institution and of Africa, whom the Bishop-elect and others addressed. One of the appointments met was for the Morning Service at St. John's, Clifton, Staten Island, on the Second Sunday after

manner, joined with his effective style and natural eloquence, quite won the hearts of all who heard him. He took for his text the eleventh verse of the twenty-first chapter of Isaiah: "Watchman, what of the night?" After a graceful and appropriate introduction—justifying the use of the passage upon the ground of the "midnight darkness of the field" to which, in the providence of God, the Church had called him, he took his audience with him upon an imaginary tour through the "Dark Continent." His descriptions of the actual condition of the native heathen, their degraded lives, and hopeless, horrible deaths; his vivid and powerful contrast between the state of the Christianized and the still heathen negroes,



ST. MARK'S CHURCH (HARPER), CAPE PALMAS, LIBERIA.

Trinity. The rector, the Rev. Dr. John C. Eccleston, was so moved that he sat down immediately to write the following letter, which at our solicitation he has given us permission to publish:

You will be gratified to hear of the very favorable impression made by the Bishop-elect of Liberia this morning, upon a rather critical congregation at my church. A large proportion of the male members are Southern gentlemen, old slave-holders, and not altogether, as yet, "reconstructed." There was but one feeling, viz., that the preacher was a thoroughly earnest, godly man, peculiarly fitted for the difficult work to which he has been called. The modesty of his

produced a marked impression upon all who heard him, and awakened a fresh interest in the hearts of many who had hitherto been lukewarm in the cause of Foreign (African) Missions.

It is a pity that Dr. Ferguson could not remain six months after his consecration to canvass the churches. I answer for it there would be large results.

The wish expressed by Dr. Eccleston had been urged by members of the Foreign Committee and their Secretary; but Bishop Ferguson feels that his place is in Africa, and that he cannot delay his departure beyond the close of July. Besides this, he is confident that it would not be

wise for him to remain in this country long enough to expose himself to a change of weather, either here or on his voyage home, after so many years in the tropics. He is in good health now, and feels that it is incumbent upon him to preserve it for the sake of the work. The Bishop performed his first Episcopal act in Norfolk, Va., where, at the request of the Bishop of the Diocese, he confirmed seven persons.

#### NEEDS OF THE MISSION.

Among the items of Bishop Ferguson's estimates, which, in the present state of the treasury, the Foreign Committee were unable to recommend the Board to appropriate for, at the June meeting, were the following: To rebuild the school-house in stone for the Hoffman Institute and High School at Cavalla, of which only the foundation remains, \$2,000; towards the rebuilding of the Church of the Epiphany, Cavalla, \$500; for a house of brick or stone at Rocktown station, \$850; for a similar house at Fishtown station, \$850; for a similar house at Hoffman station, \$850; for a similar house at Kabla station, \$850; and for a school-house at Sinoe station, \$500. The appropriation for the church and for the last mentioned house were marked as particularly urgent, while that for the school-house at Cavalla is scarcely less so, and the houses at the out-stations are much needed. If the three out-station houses could be provided, the Bishop would propose to open as many boarding-schools, each for twelve beneficiaries at \$25 per annum, for which purpose he would require \$900 per annum; this would make it necessary to employ at least one additional teacher at a salary of \$200, and something extra would be wanted for books. The Bishop had, moreover, hoped that the way would be plain for him to open a day-school the coming year at Sinoe, at a cost of \$250; another at Bassa, where there is already a teacher, at a cost of \$150; and a third at Caldwell at a cost of \$250; besides which he desired an appropriation of say \$800 for the salary of a married superintendent for the Cape Palmas Female Orphan Asylum and Girls' School. It was very hard to deny the new Bishop this money, the proposed expenditure of which was considered by all to be expedient.

#### BOHLEN STATIONS.

The Committee were very glad, however, that they had at their command a sum of ac-

rued interest from the Bohlen Fund, out of which they were able to place at the Bishop's disposal \$2,550 for the rebuilding of the Mission House at Webo, otherwise known as Bohlen station, and for the erection of a smaller house at one of the sub-stations, as well as \$100 for a canoe, and bells; and they were no less glad to make possible the re-opening of the Bohlen work on the Cavalla River by appropriating \$1,050 for the current expenses of the two stations mentioned; covering the support of twenty beneficiaries and two teachers, against which will apply the Bohlen Fund income for the coming year, and a pledge of \$150 received through the Bishop from St. Mark's Church, Cape Palmas.

#### BASSA STATION.

In the last number an extract was published from one of the Rev. PAULUS MOORT's letters in which he wrote of the purpose to have Easter Services in the new building. In a letter received since he says that it was thought better to build a vestry-room adjoining the church, so as to gain room in the chancel, and otherwise. They have still to put up the chancel-rail, and to fence in the property, as well as to plaster the exterior. They will then begin the tower. He writes:

When I arrived drafts to the amount of eighty dollars were paid over to me by the Hon. John W. Worrell, which I signed to pay for the work which has been going on since my arrival. After that amount was expended the gentleman kindly paid the workmen out of his own personal means. On Easter Day, by God's help, we had Service in the church edifice for the first time. It was crowded to its utmost capacity. Since Easter we have been having Services regularly in the church.

Mr. Moort further states that under the direction of the Missionary Bishop-elect he had opened a parish school with Mr. L. L. Herring, candidate for Holy Orders, as teacher. He does not state the number of pupils, but remarked that one-half of them are from among the natives.

The Rev. WILLIAM A. FAIR, who, as has been explained, was provisionally called to take charge of the Mission work at Bassa, after Mr. Montgomery's death, writes that he has resigned it to the Rev. Mr. Moort. He sends a statistical report of the work done by him there from November 22d, 1884, to March 23d, 1885. He continues:

About the middle of April we expect to



begin the especial work we came to do—an industrial school for boys and girls twenty miles interiorward. Our effort will be, by God's help, to make it self-supporting as soon as possible. We have already the promise of more than we can accommodate—children of parents who are going to pay \$50 to \$75 a year toward the support and education of their children—which greatly encourages us. We are thankful to the members of the Foreign Committee, who kindly consented to receive anything that may be intended to aid us in our work, and desire to inform our friends of the fact.

Miss Scott returned from England on the 9th of March, restored to health, and is now hard at work again.

It will be remembered that the Rev. Mr. Fair is not now employed as a Missionary of the Board.

#### SINOE STATION.

A letter has just been received from the Rev. J. G. MONGER which gives the information that Mr. R. H. Montgomery, brother of the late Rev. L. L. Montgomery, has been appointed lay-reader at St. Paul's Church, Sinoe, to fill the vacancy caused by the death of Mr. George A. Dunbar. He has been superintendent of the Sunday-school, and as such rendered efficient service for the last three years. Mr. Monger says that his work is progressing and promising—that there is no reason for discouragement to those who know of the obstacles that are to be contended with. He remarks that it is certainly encouraging to hear their boys, at their homes, chanting the Canticles. He says his own great desire is to work among the heathen, the constant appeals from whom cause him great anxiety. He trusts that this matter will have due attention from Bishop Ferguson, who has already spoken to the Foreign Committee of Sinoe as one base from which to proceed toward the interior. This, of course, Mr. Monger could not have known.

#### CROZIERVILLE STATION.

The Rev. EDWARD HUNTE, who is quite by himself at Crozierville, on the St. Paul's River, some twenty-five or thirty miles interior from Monrovia, seems to plod steadily onward with his work year after year. A letter from him, dated April 30th, has recently come to hand. It covers an offering of about six dollars and a half from his little band of Churchmen at Christ Church. He says it was contributed in coffee. His

prayer is, "May the God of all grace enable them to do more by and by." He writes, further:

We have had a very pleasant and interesting Lenten season, which shows that the "times of refreshing" of our Church need only to be impressed upon her children, and they will love and obey her when she speaks. During the season I impressed upon my Sunday-school the necessity of doing something for the Church, and asked for a linen cloth and napkin for the Communion Service. The little ones seemed to be pleased and cheered with the notion that they should help their church in this way.

#### APPEAL FROM THE CHURCH OF THE EPIPHANY, CAVALLA.

In the last number allusion was made to an Appeal put forth in behalf of the native clergyman and congregation of the Church of the Epiphany, Cavalla, which here follows. We have said in another place that the Bishop-elect asked the Committee for \$500 to aid this congregation in this purpose of rebuilding their house of worship, which the Committee were forced to decline for lack of means. The work at Cavalla station is conducted entirely by, and the congregation is composed of, native Christians. At the time of the last Annual Report, from this centre Services were sustained at eight places; the aggregate number of public Services held during the year was five hundred and twenty-eight. It was estimated that two thousand five hundred individuals were thus reached by the Church's ministrations. There had been nineteen baptisms, and seventy communicants were reported as present. One hundred and ten pupils were under instruction, fifty-one of whom were students of either the High School, or the Hoffman Institute for training catechists and teachers. The Rev. M. P. Keda Valentine is the pastor; he is assisted by Messrs. A. H. Vinton Foda, Thomas Collins Gyibli and Peter Baldy Neufville Keda.

CAVALLA, March 24th, 1885.

*To the Members of the Committee for Foreign Missions.*

DEAR BRETHREN IN CHRIST:

We, the undersigned, do, by the request of the members of the Church of the Epiphany, address you, in the form of a petition, concerning our church-repairing enterprise now in hand. This church—the Church of the Epiphany at Cavalla—is the one built

under the auspices of the late Bishop Payne during his sojourn in Africa. He was at once the rector and Bishop. Here he baptized and confirmed scores of heathen converts. Here he ordained native ministers of the Gospel, who have gone forth in the name of the LORD to shout the glad tidings of salvation among the heathen far and nigh. This is the church which boasts of the late Bishop Auer's first episcopal act. Here he succeeded Bishop Payne both in the rectorate and the episcopacy. There are many other interesting facts connected with this church, which are well-known to you through Missionary reports and correspondence, among which we may mention the fact that the present ministry and official acts are solely in the hands of a native Presbyter, who himself is one of the fruits of your "labor of love" that you have shown, and still do show.

We know our obligations to you. They are inestimable, and so much so that we almost blush to make this petition; but the work is the LORD's, and we cannot sit down to muse over *what might or could be done*, but what *should*, and, therefore, *must be done*. We are sensible of our own inability to complete the work that we have already begun. Still, we hope none will say: "Why do you begin that which you have not the ability to complete?" Because duty demands it, and that duty is to try and help, to the utmost of our ability, in carrying on the work of the LORD. We have gone as far in the work as we possibly can just now; and *are still using every*

*effort to do more.* And now, in the Name of the Holy Trinity, we call upon you and beg you to help us on in this church-repairing enterprise. We have already raised the sum of six hundred and three dollars and ninety-two cents for the work—will you kindly aid us to complete it? The sum of two thousand seven hundred and seventeen dollars and sixty-four cents will go towards the completion, so as to make the Church of God what it should be in decency and respectability. We hold that there should be no building more decent and respectable than the palace of the King of kings and LORD of lords; and therefore beg all those who coincide with us in this opinion to lend their hearts and hands in helping to carry on this work already begun. Many are the men who, if they will, are able to make almost every house of worship a "beauty of holiness." Such men, we say, should be charged "that they be ready to give, and glad to distribute," if no more than their surplus, thus "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Also not forgetting "to do good and to distribute; for with such sacrifices God is well pleased."

You cannot "come over," but will you send your means over "and help us"?

Yours, in the bond of the Spirit,

JOHN PAYNE VALENTINE KAE,

PETER NEUFVILLE KEDA,

THOMAS L. COLLINS GYIBLI,

Special Committee on Church Affairs.

## CHINA.

### NOTES OF THE MISSION.

As was said in the Foreign Committee's last report, it is very difficult to give the friends of Missions an adequate idea of the amount of direct evangelistic work that is carried on in our China Mission by the native Clergy, catechists, etc. Since his return to China this work has all been under the supervision of the Rev. ELLIOT H. THOMSON, senior Missionary. Two letters from him (dated May 15th and 27th) are just at hand, in which he writes concerning the chapel which has been erected near Shanghai by contributions through the Woman's Committee of the Diocese of New York, on Work for Foreign Missions, of which, by appointment of the Bishop, Miss Cornelia Jay is president. Mr. Thomson had previously described this chapel to be a very neat building, in shape like a block-letter T, with two rooms in the long stroke, the larger being

the chapel proper, and the smaller, divided in two stories, the residence of the Missionary. One arm of the T is the dispensary, and the other the school-room. The chapel is under the general care of the Rev. Mr. Wong, senior Chinese Presbyter, who is assisted by the resident Deacon, the Rev. Chun Lin Ku, and a catechist. Mr. Thomson now writes:

The chapel is at Yung-ziang Kong. It is fearfully bald-looking inside, even to my taste in such matters; but I hope soon to have it brightened up with some new scrolls—the Creed, etc., etc. Things are quite encouraging down there, but to tell the truth, one gets afraid to mention such matters for fear more may be thought of them than they deserve. I am glad to say that there has been a very encouraging interest since the chapel was opened. The neighbors, both rich and poor, attend in numbers; sometimes it is crowded, and that not when I go, for a foreigner always brings them:



The women come too, which is unusual. This is the place where they threatened to beat me if I began to build, and to pull the house down. Our school there is crowded; we could easily have a good girls' school also if we should try to open one.

Speaking more generally, he says:

Our schools and chapels are all well attended and the attention of the congregations is also much more serious than I have generally seen. We hope and pray that the day may soon dawn—for we know it is coming—when there will be a great shaking of these dry bones. Then the cry will be for teachers to lead the seekers into the truth. We had an interesting and characteristic opening of a new station about three miles to the west of St. John's College, on Ascension Day.

In his letter of latest date Bishop BOONE reported that on Whitsun Day he confirmed ten candidates at St. Paul's Chapel, Kong Wan, one of the oldest of these outlying stations.

We welcome a new correspondent this month in Dr. EDGAR M. GRIFFITH, who writes:

Having, during the past month, owing to Dr. Boone's ill health, been compelled to take charge of St. Luke's Hospital, where I have treated on an average about sixty outpatients each day, besides the patients who are living in the hospital, I have gained a thorough insight into the work in which in future I expect to take a more active part. At present my work, though pleasant, is merely preparatory, and I anticipate far more satisfaction from it when I have acquired the language sufficiently to take a more energetic part in relieving these poor people not only of their physical sufferings, but in time removing the superstition under which they are laboring and teaching them of the true way to eternal life.

We are glad to learn from the Bishop that Dr. Boone has been able to return to partial duty.

LETTER FROM THE REV. ARTHUR H. LOCKE.

HANKOW, CHINA, May 18th.

That I have not written in the eight months past is by no means for lack of something to say; rather, perhaps, from having too much both to say and to do. Our change to Hankow has involved a new home, new work, and, what can scarce be thought of without dismay, a new Chinese colloquial. We live in the English Concession, a pretty

place, with a fine water frontage, broad streets shaded by beautiful trees, and always alive with business or pleasure-seeking. Gardens and well-kept lawns, a wealth of tropical plants, large houses with sweeping verandas, all combine to form a scene novel to American eyes, but far from unpleasing. We have our factories, tea warehouses, hospital, bank, a convent and churches. Four foreign Consuls are stationed here, for Hankow is one of the great cities of China, has a large trade both foreign and native, and is called by the Chinese "the mart of nine provinces." On our arrival we were fortunate in securing a pretty house belonging to a tea firm, and last month, when ousted upon the arrival of the firm, we succeeded in getting other desirable premises under a year's lease. Though but two years in China, we have had four removals and our goods and chattels, perhaps ourselves, are beginning to assume the battered and worn look of most things migratory. We are fain to long for rest. If the Committee could but see their way to build here at some early date it would be most acceptable to us and wise economy for all concerned. Rents are disproportionately high, houses often unobtainable at any price, and property in the Concession is always marketable, being under foreign jurisdiction and in demand. Add to this the considerations that our Mission here is well established, has for many years done excellent work, and that Hankow is a city second to none in the interior of China. To be a tramp destroys one's self-respect, not to speak of wasted time and the annoyances incident to continual change. A permanent lease here is practically out of the question. To illustrate, the house we are in rented last year for 1,600 taels, and at the time of my application had five other applicants. I finally succeeded only after the late withdrawal of some merchants who were to have had it. We are scarce likely to be so fortunate again. I am confident the Bishop will endorse my assertion that in the future Hankow ought never to be without a resident foreigner, and whether for economy or convenience the foreigner should be assured of shelter. [An appropriation for the erection of a Mission residence in Hankow was made at the June meeting.—ED.]

Our chapel here is in the main all that could be desired, the location unsurpassed, a friendly neighborhood, enjoys a good

reputation, and shows tangible fruits of the work done there. Since my arrival I have baptized twenty-one, of whom nineteen were adults; fifteen were confirmed at the visitation of the Bishop in January, and another class, somewhat smaller, is awaiting his coming in June. Nor does the work stop with the visible and tangible. What work of God does? Hankow is the centre for all the country round and our chapel is thronged with strangers and country-folk whom we meet once, perhaps never to see again. We can believe that, under God, even the little carried away by these visitors will exert no slight influence in leavening this Empire. No itinerant evangelist could reach a greater number than the preachers in our chapel. Incidents of interest, often deeply touching, are not wanting. I mention one. Some two weeks since there came to us one of the literary caste from the distant hill country of Hounan. In answer to inquiries he said that his coming to Hankow was solely for the purpose of investigating Christian teaching. He had been for two years studying religious subjects, sometimes in Buddhist temples, sometimes from the Tauists: unsatisfied he could not rest. What was Christianity? He desired only truth. He would hear and weigh carefully all that we had to say. For a week he was in constant attendance at the chapel, questioning and arguing, as also in private. We were all impressed with the striking personality of the man—of fine presence, with grave and thoughtful face and intensely questioning, penetrating eyes, which made one feel ill at ease lest he should discover flaws, not in the Gospel but in ourselves. These Hounan people are the most individual, strongest type of manhood, to my thinking, among the Chinese. At the end of the week he applied for Baptism, assuring us that once and forever he wished to bind himself to CHRIST; that the persecution he would certainly meet with at home was of no moment; that he would labor faithfully to prepare his people for the coming of the Gospel. On Sunday when I baptized him the doctor of the London Mission who accompanied me to witness the ceremony, recognized him as a man who a little before had come to him at the hospital among the patients and excited some comment by declaring himself perfectly well in body, wishing nothing but to learn what Christian teach-

ing might be. On Monday he went back to his home bearing our Bible and some few books and followed by all our prayers. What is to be his future none can say, but that he was a marked man among men anywhere and deeply, painfully in earnest, we felt assured. An occasional instance like this amidst the common levity and immaturity is as refreshing as a cool breeze on one of our sultry days.

The chapel is, I am glad to say, with such few changes as I have been able to make, in excellent order. The altar is not what is to be desired, either in itself, its furnishing, or vessels. The organ also is old and worn out. If, among your readers, any of those who formerly aided so liberally in the work I was engaged in at home would continue their aid to a cause no less deserving, I would call their attention to these points just mentioned. Our day-schools, two in number with some forty pupils, are working well and under good teachers.

I preach occasionally, but am compelled to admit that the efforts are chiefly remarkable for inadequate expression and consequent misunderstanding. The health of my family continues good and, if God so will, despite the climate, there is a prospect of continuous work for us. Will you kindly through your columns thank the Altar Society which so thoughtfully sends us the *Tribune*. I have written personally but fear I have failed to reach them. With limited social resources, mail-day is our happiest day and any additions are always welcome.

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FROM LETTER OF THE REV. S. C. PARTRIDGE.

ST. JOHN'S COLLEGE,  
SHANGHAI, April 29th.

I am sure that if our friends in America could have dropped in upon us this week they would have thought we were in the midst of the greatest activity. What with the carpenters and masons at work on Dr. Griffith's house next door, the roofers repairing various holes and leaks on our row of buildings, the lawn behind the church strewn with packing-cases, etc., just arrived from America, everything had a very busy aspect.

Yesterday was a gala-day for us, for at 11 A. M., Dr. Fong, our Chinese house-surgeon at St. Luke's, was married in our new College Church to one of the young lady gradu-



ates from St. Mary's School. Thanks to the energy of our good Bishop and his able corps of Chinese assistants, the new chancel-window and organ were put in their respective places in time for the ceremony. I need not say that every one was delighted with them. The bell also came safely to hand, but will not be hoisted up to its lofty perch for a day or two yet. I succeeded in fastening it on to some supports on the front of the Bishop's veranda, and it rang out sweetly and clearly as the bridal procession reached the porch of the church. Now, . . . about the wedding. . . . I can only say that it was quiet and dignified and reflected great credit upon all concerned. The elder girls from St. Mary's, under the direction of Mrs. Sayers, dressed the chancel rail with flowers, and Miss Harris played sweetly on our new organ. Every one was happy, from the bride in her "celestial" embroidery to the poorest coolie who peeped in at the window. In the afternoon we called at St. Luke's, where Dr. Fong and his bride gave us all a most cordial reception and spread before us an array of dainties such as are found only in China. Everything was thoroughly Chinese, except the absence of heathen rites and superstitions, which was noticeable to every one. It was very gratifying to me as showing that Catholicity does not mean the denationalizing of a people—as I said so often last summer. Our work here is not to make the Chinese members of our American Church, but to help them to build in their own land and in their own tongue and way their branch of the great Catholic and Apostolic Church—that is the truest and best work we can possibly do for China. . . .

I had the pleasure of making a tour of inspection over the buildings at St. Luke's with Dr. Griffith last week, and found everything in a very gratifying condition. While I was there one poor little sufferer with hip-disease applied for admission, but could not be taken because we had no place for her. Now, dear friends at home, if we only had a "children's ward," where every cot could be named after some Sunday-school in America and supported by it, what a bond of interest it would be between our work at home and abroad, and what a blessed, CHRIST-like work for the children in America to do for these little sufferers in China! Let us pray God that the day may not be far

distant when such a plan shall be put into practical operation! . . .

With regard to myself, I have to report that I continue my daily work at the language. On Friday of each week I read the evening prayers in Mandarin, getting one of the native candidates to help me by reading the Psalter and Lessons, and on every Sunday I read the Epistle—these two things keep my hands full with Chinese. Every second Saturday I lecture with the magic lantern to the students in the College, a mode of instruction which must always be an important one here. On Mondays and Thursdays I have a small class of English-speaking boys in Natural Philosophy, and every Sunday evening I have the English Services in our College Church. So you see I manage to keep myself employed!

FROM LETTER OF MISS E. A. SPENCER.

ST. JOHN'S COLLEGE,  
SHANGHAI, April 7th.

During our vacation in February, Miss Purple, Mrs. Wei, with whose name you are already familiar, Mrs. Boone's niece, Miss Harris, and I visited Soochow, one of the former capitals of China.

We were gone eleven days, four of which we spent in the city and the remainder in a Chinese house-boat in which we made our trip, and we had a pleasant and novel experience that we shall not soon forget nor cease to enjoy. Mrs. Wei's company added greatly to our pleasure, for besides being very companionable, she was able to give us much valuable information about the people and country and made herself indispensable as an interpreter.

While we were in Soochow we were cordially entertained by a delightful family in the Presbyterian Mission, and had the pleasure of meeting all of the Missionaries in the city. It has always been a regret of mine that I knew so little of other Missionaries and their work, especially in my own department; but we are so isolated at St. John's that I see nothing of what others are doing, and after meeting those earnest and self-denying ladies and gentlemen, I felt a new inspiration and longed, as I always do, for strength to do more than I can. Since I have been in China my general health has been good, but unfortunately I have not been strong, and I am compelled to be careful in order to keep the strength I have.

Please don't think for a moment that I am drawing a comparison between the Missionaries at Soochow and those in our Mission derogatory to the latter; far from it. I need not tell you that we have self-denying and zealous workers at St. John's. Their years of faithful labor tell more than I could.

Since I last wrote to you there have been so many changes here that I scarcely recognize the Compound. Mrs. Thomson has made us each happier by her return, and the new members that you have sent us have all more than justified us in giving them the welcome that our hearts extended to them months before they came. Mrs. Sayers is one of our number also. She occupies part of our house, and Miss Purple and I are glad

to have her with us. She is very well and seems happy.

Dr. and Mrs. Griffith have been living in the Bishop's family since their marriage, but have just commenced housekeeping, and hope to have their house, that is now building, finished in a short time. . . .

After a long and severe winter the rainy season is upon us; at the present moment the sun is shining for the first time in many days, and the birds that make almost a paradise of our Compound are giving us a beautiful concert.

I fully intended to tell you something about my work and little boys, but instead I have filled my letter with gossip.

### JAPAN.

FROM LETTERS OF DR. HARRELL.

TOKIO, April 27th.

THIS morning there were three operations performed at the Dispensary, and among the patients were three that had come fifty miles to consult me about their eye troubles. That case of eye instruments sent me by the Boston ladies has been of great value to me, and still continues to be of great service. My wife has been acting as interpreter for me, in a case where I could not use the man the Mission provides for me; she is very well along in the language. I must say I am getting more anxious every day in regard to the Hospital. We shall have no trouble about putting it outside of Tsukiji; but I am much afraid that we shall be unable to purchase land on *Kudan*, as it is worth about three yen a *tsubo* (thirty-six square feet) there, and we require, in order to have sufficient grounds, about two thousand *tsubos*. However, I think we can buy cheaper land than on *Kudan*, and in just as healthful a location. I think the Bishop wishes to wait, and in view of the turn affairs are now taking, I think it is just as well; however, if we see that we can buy now, very advantageously, we shall do so. The number of surgical cases increases; but I cannot operate on any of the more serious ones [for want of

a hospital], so they are sent away; and when it is possible, I get them places in Dr. Fauld's (Scotch Presbyterian) Hospital; but his accommodations are too small even for his own cases, so he rarely can take in my patients.

June 3d.

I find that I have seen three times as many patients during May as during May of last year, and that there is a steady increase. Last month, with many rainy days, there were six hundred at the Tsukiji Dispensary, which is open four days in the week.

The Ohashi work has not so many patients; therefore those who come, receive more attention from the Rev. Mr. Kanai. . . . I know that many are interested in this work and in medical work at home, as that most generous gift to the Medical College in New York shows. Oh, that some good man would endow our little work here! How much good we could do with it!

My wife has a Bible-class of eleven members at the Rev. Mr. Kanai's house, and one in this house every morning. Next Friday she commences a new work in the house of an unbelieving lady, a former patient of mine. The lady herself requested my wife to teach. . . . said she wanted the Bible.

### HAITI.

LETTER FROM BISHOP HOLLY.

PORT-AU-PRINCE, June 8th.

AT the semi-annual Confirmation held on Whitsun-day last in Holy Trinity Church,

seven candidates were confirmed. An equal number of persons were confirmed in the same parish last Christmas. Between these two stated confirmations three other persons



have been confirmed, who came to us from the Roman Catholic Church without having received that Gospel ordinance.

One of the persons confirmed on Whitsunday, came to Haiti in 1861, as a girl of sixteen in the Mission colony of which I was pastor. She is now a mother of quite a large family. She delayed, however, until the present time the giving up of her heart unto the LORD. It was a matter of personal joy to me after a long and anxious expectation, to see her at last make this personal surrender of herself; and to hear her declare herself to be a follower of our Blessed Master by the solemn ratification of her baptismal vows. One of her daughters was confirmed at the same time. Another candidate confirmed in the same class was a mother of family who has come to us from the Wesleyans.

The Annual Diocesan Conference of the ministers and lay-representatives of parishes

in the western department of Haiti, was holden in Holy Trinity Church, Port-au-Prince, on the 4th and 5th inst. The *arrondissements* of Port-au-Prince, Leogane, Mirebalais and Lascahobas were represented.

On the evening of the 4th a Missionary meeting took place, and addresses were delivered by the Rev. H. Michel and J. J. Constant; and by Messrs. Pollux Hyppolite of Port-au-Prince, and Chéry Caduche of Lascahobas. The Bishop made the concluding address.

It was a matter of regret that the Rev. Mr. Battiste, who was going the rounds of his Missionary district, did not get back to take part in the conference; and that the Rev. D. Michel, enfeebled by a long and severe attack of fever, could not come hither to fill his accustomed place among us on that occasion. We were glad, however, to learn from his father that he is rapidly becoming convalescent.

## ACKNOWLEDGMENTS

### OF THE COMMITTEE FOR FOREIGN MISSIONS.

**N.B.**—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *23 Bible House, New York*. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from June 1st to July 1st, 1885.

**NOTE.**—In the following acknowledgments wherever the abbreviation "Wo. Aux." precedes an amount, the offering is through a branch of the Woman's Auxiliary. The local Parish or Diocesan name of the branch organization is here omitted in order that thereby space may be saved for reading matter.

\*Lenten and Easter Offerings.

#### ALBANY.

<i>Albany</i> —St. Paul's .....	32 85	<i>Lock Haven</i> —Rev. C. R. Bonnell, for Cuba....	5 00
<i>Cooperstown</i> —Christ Church .....	14 80	<i>Reading</i> —Christ Cathedral, through Wo. Aux., for Tokio Hospital, \$16.01; Mrs. Thomson's work, \$16.01.....	32 02
<i>Potsdam</i> —Trinity Church, of which Miss E. Clarkson, for "T. Stretefeldt Clarkson Memorial" Scholarship, St. John's College, \$100; Jaffa, \$50; Miss F. Clarkson, for "Levinus Clarkson Memorial" Scholarship, St. John's College, \$100; Jaffa, \$50; Miss Lavinia Clarkson, for "L. Clarkson" Scholarship, Bishop Boone Memorial School, \$40.....	390 07	<i>Williamsport</i> —Christ Church.....	50 07
	437 72		102 09

#### CALIFORNIA.

<i>Santa Cruz</i> —Calvary .....	50 00		
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#### CENTRAL NEW YORK.

<i>Binghamton</i> —"A. J. E.", for relief of Rev. C. E. Benedict.....	10 00		
<i>Eltmira</i> —Trinity Church.....	128 00		
	138 00		

#### CENTRAL PENNSYLVANIA.

<i>Chambersburg</i> —"B.", for Cuba.....	10 00		
<i>Jonestown</i> —St. Mark's, for Cuba.....	5 00		

#### CONNECTICUT.

<i>Brooklyn</i> —Trinity Church .....	7 22		
<i>Fair Haven</i> —St. James', of which for Emily Williams School, \$10 .....	19 45		
<i>Guilford</i> —Christ Church .....	10 00		
<i>Middletown</i> —"A Friend," through Rev. Dr. Fuller, for Cuba.....	50 00		
Rev. Dr. Fuller, for Cuba.....	10 00		
<i>Norwich</i> —Trinity Chapel, Snow Ball Society, through Wo. Aux., for support of a founding in St. Mary's Orphanage.....	20 00		
<i>So. Manchester</i> —St. Mary's, through Wo. Aux.....	5 00		
<i>Stamford</i> —St. John's.....	95 81		
<i>Tashua</i> —Christ Church, of which for Cuba, \$1 .....	2 00		
<i>Waterbury</i> —St. John's.....	30 00		
<i>Winsted</i> —St. James' S. S. ....	2 25		

251 73

DELAWARE.		MICHIGAN.	
<i>Delaware City</i> —Christ Church, of which S. S.* for relief of Rev. P. E. Jones, \$9.70...	15 70	<i>Alpena</i> —Trinity Church, through Wo. Aux., for Miss Riddick's salary, \$5; Mrs. J. S. Minor, for Tokio Hospital, \$5...	10 00
<i>Wilmington</i> —Bishop Lee, for Africa.....	10 00	<i>Detroit</i> —Christ Church, through Wo. Aux., for Tokio Hospital.....	10 00
	25 70	St. James', through Wo. Aux., for Miss Riddick's salary .....	10 00
EAST CAROLINA.		St. Paul's, through Wo. Aux., for "Jane Stewart" Scholarship, St. Agnes School, \$40; Hill Memorial School, \$3.55.....	43 55
<i>Windsor</i> —St. Thomas', Mr. J. J. Jacocks, for relief of Rev. C. E. Benedict .....	1 00	<i>Jackson</i> —St. Paul's, through Wo. Aux., for Miss Riddick's salary .....	20 00
FLORIDA.		<i>Ypsilanti</i> —St. Luke's, through Wo. Aux., for Miss Riddick's salary .....	5 00
<i>Tampa</i> —St. Andrew's, for Cuba.....	2 15		108 55
IOWA.		MINNESOTA.	
<i>Marengo</i> —Rev. W. Wright, for Cuba.....	10 00	<i>Lake Winnepigoshish</i> —St. Philip the Deacon.	1 15
LONG ISLAND.		<i>Minneapolis</i> —Gethsemane.....	35 00
<i>Brooklyn</i> —Atonement S. S.....	10 00	<i>Red Lake Reservation</i> —St. Antipas.....	2 60
Christ Church Chapel S. S.* for Rev. Mr. Sowerby's work .....	28 00		38 75
Grace, Mr. W. G. Low, for Cuba, \$50; thro' Wo. Aux., for St. Mary's Orphanage, \$40...	90 00	MISSOURI.	
St. Ann's, "Two Members" .....	25 00	<i>St. Louis</i> —Christ Church, "M. E. O.", thro' Wo. Aux., for Tokio Hospital.....	1 00
Woman's Missionary Association, for "Frederick Mason" Scholarship, Duane Hall.....	40 00	<i>Miscellaneous</i> —Branch Wo. Aux., for Tokio Hospital.....	7 25
	193 00		8 25
LOUISIANA.		NEW HAMPSHIRE.	
<i>Baton Rouge</i> —St. James', for Cuba.....	20 00	<i>Keene</i> —Rev. E. A. Renouf, for Cuba.....	5 00
MAINE.		NEW JERSEY.	
<i>Lewiston</i> —Trinity Church.....	1 42	<i>Edgewater Park</i> —The Misses Landell, thro' Wo. Aux., for implements for Bishop Holly's Farm School.....	5 00
<i>Rockland</i> —St. Peter's, for Cuba .....	2 75	<i>Elizabeth</i> —Trinity Church S. S., through Wo. Aux., for "Amelia Hamilton McAllister" Scholarship, Emma Jones School.....	15 00
<i>Thomaston</i> —St. John Baptist, for Cuba.....	3 00	Young Ladies' Church League, for St. Mary's Orphanage.....	103 12
<i>Miscellaneous</i> —Branch Wo. Aux., for education of Foreign Missionaries' children.....	20 00	<i>Florence</i> —St. Stephen's, through Wo. Aux., for implements for Bishop Holly's Farm School, \$1; Tokio Hospital, \$5.....	6 00
MARYLAND.		<i>Princeton</i> —Trinity Church, "L. D. L.", \$25; through Wo. Aux., "Miss S. C. V. C. S.", for Female Physician for Elizabeth Bunn Memorial Hospital, \$50; "L. D. L.", for Tokio Hospital, \$30.....	105 00
<i>Anne Arundel Co.</i> —St. James' Parish.....	21 80	<i>Roselle</i> —St. Luke's, for "Dela Howe" Scholarship, St. Margaret's School.....	40 00
<i>Baltimore</i> —Christ Church, through Wo. Aux., for Tokio Hospital, Miss Whitridge, \$10; Miss Williams, \$10 .....	20 00	<i>Miscellaneous</i> —Branch Wo. Aux.....	25 00
Emmanuel Church, of which through Wo. Aux., for Tokio Hospital, Mrs. Alricks, \$20; Mrs. Lee, \$10 .....	40 00		299 12
Grace, through Wo. Aux., for "Maria Louise Baldwin" Scholarship, Cape Mount School, \$25; Tokio Hospital, Mrs. Willett, \$2; Mrs. John Stewart, \$5; Mrs. James Simons, \$10.....	42 00	NEW YORK.	
St. Barnabas' .....	5 11	<i>Edgewater</i> —St. Paul's, through Wo. Aux., for "Esther Punnett" Scholarship, Emma Jones School .....	40 00
St. James', for Bishop Ferguson's work, at his discretion .....	5 28	<i>Irrington</i> —St. Barnabas', through Wo. Aux., for Tokio Hospital.....	136 60
St. Mark's.....	3 21	<i>Mamaroneck</i> —St. Thomas', through Wo. Aux., for Africa.....	20 00
St. Paul's.....	25 00	<i>Matteawan</i> —St. Luke's, of which through Wo. Aux., for Miss Lawson's salary, \$56.55.	78 65
Messrs. Hayes and Johnson, for "Eliza J. Green" and "Mary Cisco" Scholarships, Cape Mount.....	50 00	<i>New York</i> —Grace, collection at Consecration of Bishop-elect Ferguson, at his discretion..	88 85
<i>Baltimore Co.</i> —Hannah More Academy, for "T. T.", Scholarship, Orphan Asylum, Cape Palmas.....	50 00	"Incarnation, through Wo. Aux., for "Arthur Brooks" bed, Wuchang Hospital, \$30; Tokio Hospital, \$15.....	45 00
<i>Charles Co.</i> —Port Tobacco Parish, for Cuba..	7 25	St. Peter's S. S.....	15 00
<i>Frederick Co.</i> —All Saints', of which for "C. C. Hoffman" Scholarship, Cape Mount, \$25; Jaffa, \$50 .....	105 50	Home for Young Women, through Wo. Aux., for Mrs. Brierley, to use for African boy Jojamba.....	12 00
	375 15	Through Mrs. J. B. Lindly, for Mrs. Brierley's salary .....	260 00
MASSACHUSETTS.		<i>Poughkeepsie</i> —Church of the Holy Comforter, Mrs. Jane Howgate.....	1 00
<i>Auburndale</i> —Church of the Messiah.....	5 00	<i>Rye</i> —Christ Church, through Wo. Aux., for "Hope" Scholarship, Duane Hall, \$40; at discretion of Bishop Ferguson, \$72.25.....	112 25
<i>Boston (Charlestown)</i> —St. John's S. S., for "St. John's" Scholarship, Cape Mount School .....	23 39	<i>Westchester</i> —St. Peter's, through Wo. Aux., for "Fanny J. Fair" Scholarship, Orphan Asylum, Cape Palmas, \$50; Mrs. Scriven, for surplice for Rev. Edward Hunte, \$10.....	60 00
St. Paul's, through Wo. Aux., for Tokio Hospital.....	92 60	<i>Yonkers</i> —St. Paul's.....	23 00
<i>Brookline</i> —St. Paul's, for Cuba .....	50 00		887 35
<i>Cambridge</i> —St. John's S. S., for China .....	29 34		
<i>Hanover</i> —St. Andrew's, "A Member," for Tokio Hospital.....	1 00		
<i>Greenfield</i> —St. James' .....	15 46		
<i>Lawrence</i> —St. John's .....	5 35		
<i>Longwood</i> —Church of Our Saviour, "A Member," for Tokio Hospital .....	2 00		
<i>Melrose</i> —Trinity Church.....	6 25		
<i>Quincy</i> —Christ Church, through Wo. Aux., for Tokio Hospital.....	10 17		
	240 56		



## NORTHERN NEW JERSEY.

<i>Belleville</i> —Christ Church.....	11 24
<i>Bergen Point</i> —Missionary Box 6,069.....	1 72
<i>Newark</i> —Trinity Church, through Wo. Aux., for Miss Spencer's salary.....	75 00

## OHIO.

<i>Cleveland</i> —Grace, through Wo. Aux., for edu- cation of Foreign Missionaries' children... St. John's, through Wo. Aux., for "Bish- op Bedell" Scholarship, St. John's College.....	10 00
St. Paul's, through Wo. Aux., for "Bishop Bedell" Scholarship, St. John's College, \$2; education of Foreign Missionaries' chil- dren, \$10.....	10 00
<i>Kenton</i> —St. Paul's.....	12 00
<i>Toledo</i> —Grace S. S.*.....	2 25
	2 90

## PENNSYLVANIA.

<i>Chester</i> —St. Paul's S. S.*.....	40 00
<i>Conshohocken</i> —Calvary, of which S. S.* for Africa, \$6.04; China, \$5.25; Japan, \$9.....	30 41
<i>Downingtown</i> —St. James' S. S.* for "St. James" Scholarship, Bishop Boone Mem- orial School, \$40; for support of an infant in St. Mary's Orphanage, \$20.....	60 00
<i>Lower Merion</i> —St. John's S. S.* for "St. John's" Scholarship, Orphan Asylum, Cape Palmas.....	50 00
<i>Philadelphia (Moyamensing)</i> —All Saints' S. S.* for "George Duhring" and "John Cot- ter" Scholarship, Cape Mount, \$50; "Ann Ritchie" Scholarship, St. Margaret's School, \$40; "Benj. A. Latimer" Scholarship, Bishop Boone Memorial School, \$40.....	130 00
( <i>Lower Dublin</i> )—All Saints'.....	44 00
Calvary, through Wo. Aux., for Educa- tional Fund, \$2.50; Miss Mailes' salary, \$2.50 ( <i>Germantown</i> )—Christ Church, through Wo. Aux., for Educational Fund.....	1 00
Grace, for relief of Rev. C. E. Benedict.. ( <i>Mt. Airy</i> )—Grace S. S.* for Japan, \$15.02; Holy Apostles' S. S.*.....	5 00
Church of the Holy Trinity, through Wo. Aux., for Educational Fund, \$3; Miss Mailes' salary, \$20.....	50 84
Incarnation S. S.* for China, \$25; Educa- tional Fund, \$20.....	50 00
Church of the Mediator, through Wo. Aux., for Miss Mailes' salary.....	23 00
Church of the Messiah S. S.*.....	45 00
Church of the Nativity S. S.* for "Nati- vity" Scholarship, Baird Hall.....	5 00
Church of the Redeemer S. S.*.....	19 38
( <i>Manayunk</i> )—St. David's S. S.* for "Or- lando Crease" and "W. B. Stevens" Schol- arships, Cape Mount School.....	40 00
( <i>Manayunk</i> )—St. David's Chapel S. S.*.....	5 09
St. Luke's S. S.* for "Katie Widdis" Scholarship, Orphan Asylum, Cape Palmas. ( <i>Bustleton</i> )—St. Luke's S. S.*.....	50 00
( <i>Frankford</i> )—St. Mark's, through Wo. Aux., for Foreign Missionaries' Fund, \$1; Educational Fund, \$5; S. S.* for Africa, \$40.....	50 00
( <i>West</i> )—St. Mary's S. S.* for "St. Mary's" Scholarship, Bishop Boone Memorial School St. Peter's, through Wo. Aux., for Educa- tional Fund.....	25 50
( <i>Germantown</i> )—St. Peter's, through Wo. Aux., for "Bishop Stevens" Scholarship, St. John's College, \$5.60; Tokio Hospital, \$1.30.....	46 00
( <i>Bridestown</i> )—St. Stephen's S. S.*.....	40 00
( <i>Maylandville</i> )—Trinity Church, through Wo. Aux., for "Bishop Stevens" Schol- arship, St. John's College.....	5 00
Episcopal Hospital, through Wo. Aux., for "St. John's" Scholarship, St. John's College, \$6.40; "Alonzo Potter" Schol- arship, Duane Hall, \$40.....	6 90
Burd Orphan Asylum.....	8 74
<i>Phenixville</i> —St. Peter's S. S.*.....	3 00
<i>Miscellaneous</i> —Branch Wo. Aux., for "Bish- op Stevens" Scholarship, St. John's Col- lege.....	10 00
	22 82
	3 40

941 48

## PITTSBURGH.

<i>Foxburg</i> —Rev. Samuel Edson, for Cuba.....	2 00
<i>Pittsburgh</i> —Church of the Good Shepherd...	8 00
<i>Titusville</i> —St. James'.....	15 00
<i>West Brownsville</i> —St. John's, through Wo. Aux., at discretion of Rev. H. D. Page.....	5 00
<i>Miscellaneous</i> —Branch Wo. Aux., for Educa- tional Fund, \$42.39; St. Mary's Orphanage, \$61.50.....	103 89
	133 89

## QUINCY.

<i>Limestone</i> —St. James'.....	2 50
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## RHODE ISLAND.

<i>Newport</i> —"L.", for relief of Rev. C. E. Ben- edict.....	10 00
<i>Providence</i> —All Saints' Memorial, of which for Cuba, \$19.36.....	123 55
	133 55

## SOUTH CAROLINA.

<i>Hampton</i> —All Saints'.....	5 00
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## SOUTHERN OHIO.

<i>Cincinnati (Walnut Hills)</i> —Advent, through Wo. Aux., for Chapel of the Redeemer... ( <i>Clifton</i> )—Calvary, through Wo. Aux., for Chapel of the Redeemer.....	7 00
Christ Church, through Wo. Aux., for Chapel of the Redeemer.....	3 00
( <i>Avondale</i> )—Grace, through Wo. Aux., for Chapel of the Redeemer.....	10 00
( <i>Mt. Auburn</i> )—Church of Our Saviour, St. Martin's Guild, through Wo. Aux., for Chapel of the Redeemer, \$2; S. S. for Africa, \$5; China, \$5; Japan, \$5; Haiti, \$2.50; Cuba, \$2.50.....	5 00
St. Luke's, through Wo. Aux., for Chapel of the Redeemer.....	22 00
St. Paul's, through Wo. Aux.....	3 00
Mrs. Sargent, through Miss Carter, for Miss Wong's Orphanage.....	20 72
<i>Columbus</i> —Church of the Good Shepherd, of which S. S., \$1.51.....	1 00
St. Paul's, through Wo. Aux., for Chapel of the Redeemer.....	8 92
Trinity Church, through Wo. Aux., for Africa.....	3 00
<i>Delaware</i> —St. Peter's, through Wo. Aux.....	25 00
<i>Newark</i> —Trinity Church, through Wo. Aux., for Chapel of the Redeemer.....	11 67
<i>Springfield</i> —Christ Church, through Wo. Aux., for Chapel of the Redeemer, of which Hospital workers, \$6.....	2 00
<i>Worthington</i> —St. John's, of which through Wo. Aux., for Chapel of the Redeemer, \$2.. <i>Zanesville</i> —St. James', through Wo. Aux., for Chapel of the Redeemer.....	11 00
<i>Miscellaneous</i> —Miss Sybil Carter, for Chapel of the Redeemer.....	6 24
Branch Wo. Aux., for "Bishop Jaggard" Scholarship, St. Mary's Hall.....	3 00
	2 00
	40 30
	184 85

## VIRGINIA.

<i>Alexandria Co.</i> —Christ Church, through Wo. Aux., for "Christ Church" Scholarship, St. Paul's School.....	40 00
<i>Clarke Co.</i> —Christ Church.....	11 00
<i>Henrico Co.</i> —Monumental, Aid Society, for Jaffa.....	27 00
Rev. Pike Powers, for Cuba.....	10 00
<i>Norfolk Co.</i> —St. John's.....	1 40
	89 40

## WESTERN MICHIGAN.

<i>Battle Creek</i> —St. Thomas', through Wo. Aux., for Tokio Hospital.....	10 00
<i>Big Rapids</i> —St. Andrew's S. S., through Wo. Aux., for "Bishop Gillespie" Scholarship, St. Margaret's School.....	1 00
<i>Ionia</i> —St. John's.....	2 07
<i>Muskegon</i> —St. Paul's, "A Few Friends," through Wo. Aux., for Tokio Hospital.....	91
<i>Traverse City</i> —Grace, "A Few Friends," through Wo. Aux., for Tokio Hospital.....	2 00

15 98

WESTERN NEW YORK.		NORTHERN CALIFORNIA MISSION.	
<i>Canandaigua</i> —St. John's, through Wo. Aux., for Tokio Hospital.....	5 00	<i>Suisun</i> —Grace, for Cuba.....	1 80
<i>Clyde</i> —St. John's, through Wo. Aux., for Tokio Hospital.....	5 00	FOREIGN CONTRIBUTIONS.	
<i>Corning</i> —Christ Church, through Wo. Aux., for Tokio Hospital.....	10 00	<i>West Africa, Crozierville</i> —Christ Church ...	6 42
<i>Geneva</i> —"D.", for relief of Rev. C. E. Benedict.....	10 00	<i>Harper</i> —St. Mark's, "Three Members" ..	11 95
<i>Hunt's Hollow</i> —St. Mark's, through Wo. Aux., for Tokio Hospital.....	2 00	<i>Haiti, Aux Cayes</i> —Rev. C. E. Benedict, thro' Wo. Aux.....	1 84
<i>Rochester</i> —Christ Church, through Wo. Aux., for Tokio Hospital.....	10 50		19 71
<i>Miscellaneous</i> —Branch Wo. Aux., meeting at St. James', Watkins, for Tokio Hospital....	40 00	LEGACY.	
	82 50	<i>N. N. J., Newark</i> —Estate of Miss Sarah M. Carman.....	1,000 00
WISCONSIN.		MISCELLANEOUS.	
<i>Beloit</i> —"Mrs. H. H. McL.", for Bishop Holly's Farm School .....	15 00	Interest.....	700 88
OREGON MISSION.		Through Mrs. Theo. Irving, for Irving Memorial Church, Cape Mount.....	600 00
Branch Wo. Aux., for education of Foreign Missionaries' children.....	50 00	"Anonymous," for Cuba, \$10; relief of Rev. C. E. Benedict, \$15.....	25 00
COLORADO MISSION.		Mr. A. L. Wallace.....	25 00
<i>Fort Lewis</i> —Union S. S., for St. Mary's Orphanage.....	12 50	Proceeds of sale of goods furnished by Woman's Association of Osaka, toward support of native Clergy.....	8 35
NEVADA MISSION.		Through Miss Emery, at discretion of Rev. E. R. Woodman.....	5 60
<i>Virginia City</i> —Bishop Whitaker.....	50 00	Proceeds of sale of goods furnished by girls of St. Mary's Hall, Shanghai, for benefit of the Orphanage.....	4 25
SOUTH DAKOTA MISSION.		"E. R. C." for relief of Rev. C. E. Benedict..	5 00
<i>Lower Brule Agency</i> —Church of the Saviour.....	4 00	"A Friend".....	2 00
WESTERN TEXAS MISSION.		"A Friend," for relief of Rev. C. E. Benedict.	1 00
<i>San Antonio</i> —St. Mary's Hall, Bishop Elliott, Branch Wo. Aux., for St. Mary's Orphanage.....	1 25	Proportion of amount received for General Missions during June (see page 410).....	759 93
			2,186 96
		Receipts for the month.....	8,226 77
		Amount previously acknowledged.....	148,563 48
		Total receipts since September 1st, 1884....	<u>\$156,790 25</u>

## ANALYSIS OF RECEIPTS.

For "Specials" (of which for Building purposes, \$5,906.96; applying on appropriation, \$30.13).....	12,552 80
For work of the Committee for Foreign Missions (of which from Legacies, \$54,261.54).....	144,237 45
Total.....	<u>\$156,790 25</u>

## STATEMENT.

Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Foreign Missions for the fiscal year closing with August 31st, 1885.....	\$139,868 94
Liabilities for work performed, unaccrued, September 1st, 1884.....	35,779 64
Net amount added since.....	12,002 51
	187,651 09
Receipts for ten months, exclusive of "Specials" to be paid over and above Appropriation.....	144,267 58
Still required during the remaining two months of the fiscal year to enable the Foreign Committee to meet all the items scheduled in the above mentioned appeal and close their books September 1st, next, on a cash basis.....	<u>\$43,383 51</u>

## Rates of Postage to our Mission Fields.

GREECE.—Letters, each half ounce or fraction thereof.....	5 cts
Newspapers, for each two ounces or fraction thereof.....	1 ct.
CHINA.—Via San Francisco. [Steamers leave San Francisco every few days.] Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, for each two ounces or fraction thereof.....	2 cts.
Book Packets, each two ounces or fraction thereof.....	2 cts.
JAPAN.—Via San Francisco. [Steamers leave San Francisco every few days.] Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, for each two ounces or fraction thereof.....	1 ct.
Book Packets, each two ounces or fraction thereof.....	1 ct.
HAITI.—Steamers [Fortnightly]. Postage 5 cents. Newspapers and Books for each two ounces or fraction thereof.....	1 ct.
LIBERIA.—Via Southampton [thence weekly]. Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, for each two ounces or fraction thereof.....	1 ct.



# WOMAN'S WORK.

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*Communications relating to this Department should be addressed,*

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

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AUGUST, 1885.

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## TO THE OFFICERS OF THE AUXILIARY:

ON the 27th of April last the Secretary of the Woman's Auxiliary visited Wilmington, Delaware, and on the 19th and 20th of May, Charleston, South Carolina, and in each place had the pleasure of assisting in the formation of a Diocesan Branch of the Auxiliary.

These make the forty-second and forty-third such Branches formed, and we would gladly see one in every Diocese and Missionary Jurisdiction.

These Branches are in all cases authorized by the Bishop, with whose consent a meeting of the women of his diocese is called, and who often presides over this meeting, and assists in organizing the Branch. He also either himself appoints the diocesan officers, or signifies his wish how they shall be chosen.

These officers vary in number, from one in Southern Ohio to twenty in Pennsylvania; but whether few or many, their purpose and work are the same. They have this ultimate aim before them, to see, in every parish and mission station of the diocese, a Parochial Branch of the Woman's Auxiliary, with officers whose like aim shall be to see every woman in the parish or mission a member of the Branch. And these parochial and individual members are to be not nominal members merely, but intelligent, interested, active members, kept informed by the zeal of the officers and supplied with work by them, but kept interested and active by the grace of the HOLY SPIRIT of GOD working upon receptive and willing souls.

Parish Branches can be organized only with the consent of the rector, which consent is obtained either directly, or through the medium of some woman in the parish already interested in the Missions of the Church. These Parish Branches are most variously formed, according to the wishes of rector and people and the circumstances of the case; they bear various names—as the Ladies' Missionary Society, the Church Missionary Association, the Woman's Missionary League. Some of them are older than the Auxiliary itself, but they are alike in this, that they are associations of women praying, working and giving for the Missions of the Church, and reporting their work and gifts to the Secretary of the Auxiliary.

In this, the resting-time of the year, we would ask our diocesan officers to consider how far their aim in their respective dioceses has been attained, and our parochial officers, how far they have advanced towards their desired end. With the latter, especially, it may be that the prospect of such attainment seems far away. Perhaps—*probably*—it will never be reached; but it gives something always to work for, and leaves no excuse for stopping.

And what work for God can we ever make complete till He takes it from our faithful hands and blesses it with His “Well done”?

### A WORD TO INDIVIDUAL MEMBERS OF THE WOMAN'S AUXILIARY.

As the Missionary year draws to a close, we learn that the offerings for Missions for the year have fallen far short of the appropriations, and that, unless something is done, and done quickly, it will be necessary largely to reduce the appropriations for the coming year. The question comes to each one of us, individually, What can *I* do to avert this danger?

We are sometimes asked how many members of the Auxiliary there are. This question we cannot answer, but we know that there must be many thousands, scattered throughout the land. If each of these would make some offering, however small, for the General Missionary work of the Church, the result would be a very helpful sum; while the knowledge that so many care sincerely for the honor and prosperity of the Church would in itself be a source of cheer to the Missionaries.

For what do debt and retrenchment mean to them?

Imagine our Missionary Bishops at home and abroad, as they hear the calls for help that come to them from every side, should they learn of a reduction in the appropriations that have never fully met their needs.

Imagine a man with manifold opportunities for work, with new openings everywhere about him, striving to do more than one man's work with means pitifully small; and imagine how his heart would fail, and his hands seem bound, if the small means at his disposal should be still further reduced.

Imagine our Missionaries, struggling to live on an amount which, even with their Missionary stipend, is meagre in the extreme; and then imagine what it would be to have that stipend lessened one-half.

Many a good and holy and faithful man can only live and do his work by the aid of his Missionary stipend and his Missionary box. The Auxiliary will strive to see that the boxes do not fail; but we are more than members of the Auxiliary. We are members of the Church which is itself the great Missionary society. As members of that society, we are bound to help its work, and to do our part to guard it against failure and distress. What can we do? Can we not, at least, by some small act of thoughtfulness and loving self-denial, make a special offering this summer for General Missions?

Will not each member of the Auxiliary who reads these words send such an offering to the Secretary, before the first of next September? One dollar, or more, or less, according to her ability—is it too much to ask from those whom God has so greatly blessed in the knowledge of His dear Son, for those for whom as yet His blessing waits?

### MISSISSIPPI.

THE CHURCH IN MISSISSIPPI AS DESCRIBED  
BY A MISSIONARY.

YOUR kind letter has remained a long time unanswered, but I have been busy, and have been hoping for more cheerful news to communicate. In this I am disappointed. Our business men will be much strained to avoid failures, on account of losses and loss of trade consequent upon three successive overflows.

Our parish collections are seven months in arrears. We are not fairly prosperous, nor is the State generally.

You must have seen, some time ago, that our diocese lost all its moneys—Episcopal Fund, etc.—through the failure of the Vicksburg bank. This failure crippled the Church people in Vicksburg.

We have but few Church people in Missis-



issippi. In the city of Poughkeepsie, N. Y., alone, there are over half as many as we have in the whole diocese. They are much scattered, and somebody must minister to them. In Poughkeepsie there are three or four clergymen to be cared for. Here we have to take care of two Bishops—total salary \$4,500—and from twenty-five to thirty clergymen. We get but \$1,800 for the whole diocese from the Missionary treasury of the Church; the balance our fifteen hundred or two thousand communicants must raise. So we clergymen have a hard time, without any added public calamities. If we abandon Mississippi, the Church will die; but if we can

tide over until prosperity comes, I say that, with such a Bishop as we have, who ought not to be deserted, we will yet make the Church in Mississippi strong.

You speak of an Associate Mission. My idea was to make the most of my own living out of our glebe, which can be done in perhaps two years. Then, with help from the Mission fund, and some from places visited, I could engage an assistant or associate. We could then hold Services at little country places reached from here by buggy. If work prospered, another associate could be had, and so on.

YAZOO CITY.

WM. C. McCracken.

### SOUTH DAKOTA.

#### LETTER FROM THE WIFE OF AN INDIAN AGENT.

##### LOWER BRULE AGENCY.

Mrs. WALKER has handed me your letter, with the request that I should send you a few pages in reply.

My husband is in charge of this Agency, and we have made our home here through the past year; and, in addition to this, we spent about two years here previously, leaving in 1878.

Pardon this introduction of myself, but as I so frequently have occasion to compare these Brulés as we find them now with the condition in which they were in 1876, I thought this preface necessary in order to express myself clearly to you.

Mr. and Mrs. Walker have lived here as Missionaries all through the past six and a half years, and the influence of their daily life and teaching is clearly perceptible. I wish our Eastern friends who are interested in this work could have stepped into the church here on Easter Day, and they would have been impressed, as I was, by the devout bearing of the congregation which filled the little building. The Service was a very long one, as there were ten persons baptized, and Holy Communion followed the usual Morning Service; but throughout the whole the conduct was excellent.

Mrs. Walker tells me the number of communicants exceeded fifty upon that day, and yet of that number Mrs. Walker, a young lady teacher in the school and myself were the only whites kneeling among the dusky forms to receive the Blessed Sacrament from Mr. Walker's hands.

The Brulés are so widely scattered in their various camps that there are but few families living immediately around the Agency, consequently the attendance on Sunday varies. When weather and roads are in good condition the numbers increase, but very often it is nearly impossible for those who would, to come.

All through the fall and winter Mrs. Walker was much interested in her sewing-school, of which she made me an "honorary" though I fear not very useful member. As the greater number of the Christian women are living at camps from ten to fifteen miles above the Agency, on the river, she prefers going to them rather than requiring them to pack up their babies and come to her. So, without a single failure, she has taken the long drive with her husband to meet with them, on the first Wednesday of each month, has appointed officers from among them, and even quite young girls have contributed articles of their own fashioning, to be sold for the increase of their fund, now amounting to over \$30.

Formerly, it was customary to give outright, to those who asked, all garments sent by Eastern friends; but Mrs. Walker's method now is to set a low price on each article, and sell it—thus letting the purchaser feel its value to be real to her—and then to explain how to make other garments after this model.

In this way the woman's society always have some money in their treasury, and the people generally are far less likely to remain paupers, as they would ever be if everything were supplied to them for the mere asking.



I have never accompanied Mrs. Walker to her women's meetings, and do not now recall the number of working members, but she has some very interesting specimens of their Indian work, and I hear much of garments in progress of making under her direction, and know of her frequently cutting dresses for different persons. Now and then some occurrence of more than ordinary note shows clearly that the course of improvement is sure, though, in the main, seemingly so slow. For instance, a camp at White River, some twelve miles distant from the Mission, has never taken very kindly to religious teaching, and has had the name of being rather difficult to control, but when, a few months since, one of their number, a man named Eggs-on-Head, was shot dead by two white men who came on the reservation to help themselves to wood which was justly claimed by this Indian, the conduct of the Indians of his band was most exemplary. Of course we feared some trouble from the state of intense excitement the Indians were naturally under, but my husband, with the interpreter and some of the Indian police, drove down at once to the scene of the murder, quietly explained what should be done under the circumstances, and succeeded in having everything arranged in a quiet and orderly manner. The white men were secured and placed under arrest in the nearest town—Chamberlain, five miles distant—their team and arms surrendered by the Indians, and the body of their friend submitted for surgical examination before burial.

Had this same event occurred ten or even five years ago, excited men in war paint would have ridden wildly about the homes

of the little handful of white employés and Missionaries, threatening wholesale slaughter, if not really doing worse than merely threaten. So we feel convinced that gleams of light and real intelligence of right and wrong are clearly influencing even these wilder members of the tribe.

At one camp, whose chief is Medicine Bull, Mr. Walker has the oversight of a Mission school whose teacher is a young man recently married by Mr. Walker to such a young childish bride, not over fifteen years of age. Her mother asked that she might be married by the name of Eliza, as she wanted to be baptized very soon after her marriage, and had chosen that as her Christian name, dropping her old one of "Taxina-tankka"—"Her Big Blanket."

At Big Mane's camp, ten miles above us, are located the homes of a large number of the Christian Indians, and, much to the delight of Mr. Walker, provision has been made for a plain, bare building to be erected there as an out-station at which he may conduct Services with regularity. I would suggest that if some of your charitably disposed friends should feel moved to contribute money or any articles that could be used towards either furnishing or ornamenting this edifice, they would be very thankfully received by the Missionary in charge.

Right here at the Agency there is a good Government school, with accommodations for thirty-five girls and boys. At present the school is not full, but as the positions of Principal and Matron have very recently been filled by a gentleman and his wife highly recommended as Christian educators of experience, we are hopeful of soon having a superior school.

## WASHINGTON TERRITORY.

EAST SOUND,  
SAN JUAN ARCHIPELAGO,  
June 8th.

I NOTICE that you published my letter and appeal in the current number of *THE SPIRIT OF MISSIONS*.

Would you have any objection to having the above address inserted in the next number, in case of anything in the way of help being sent, as it is much needed?

We want money for everything. The

church building is being rapidly erected, but we have no funds for pews, desks, altar, etc., and we sadly need a bell, for every person comes to church at his own time, and great confusion and loss of spiritual blessings from coming very late are occasioned.

S. R. J. GRAY.

P. S.—Things addressed to "Orchas Island" would go from place to place and take weeks and sometimes months longer to reach me.